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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:
Prose Chronicles.

PART I:
Jodhpur State.

14474



BY
DR. L. P. TESSITORI.
FASCICULUS I.

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Bardic = historical survey of Rajputana.
A descriptive catalogue of Bardic & Historical
Manuscripts - section 1. Prose chronicles
Pt 1. Jodhpur State.
By

L. P. Tessitori

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vamsāvalī*, *pīṭhīs* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials— which to this day have mostly remained scattered and ignored— so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

C. Alcutt - 1917

A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1 :—फुटकर ख्यात .

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures 9½ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word **ख्यात** is written. The MS. originally numbered only 193 sheets, i.e. 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(a) The original **फुटकर ख्यात**, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhè Sīngha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुरी मै पहला रहियौ जिय ब्रह्मचारी कासीजी
असीघाट माथै जगन्नाथजी रौ भिंदर करायौ ॥ १ ॥ गोगाजी रौ मा
वाक्कलदे बाप जीवराज घोड़ौ नीलौ सहर ददरेवौ ॥ २ ॥ खातख मोती
राणां भीमसिंहजी रै मरजी रौ खवास जिय रै गुर साहपुरा रौ साद
आनदासजी ऊतौ ॥ ३ ॥ रूपसिंहजी रतनसिंहजी [.....] इयां
तीनां राजवियां नै अभैसिंहजी मराया ॥ ५२० ॥ विलायत सू
मिसरी आवै है जिका तुरसाई लियां छै है जवासा रा पांनं माथै पछै

ओस बरष जिण सूं उवा ज्जै है ॥ ६०१ ॥ गुजरात [रा]
 नाम मै आवै है रात जिण सूं इण मै अंधारौ है ॥ ६०५ ॥ रुपियां भरै
 गागरी जदी वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजी है पांच
 बेटा ऊआ सामतसिंघ जिके नागरीदास कहांणा १ फतेसिंघजी
 हुंगरए[र] सूं परण घरां नूं आवतां मही नदी री तीर देवकोक ऊआ
 २ मुखसिंघजी कानां है चौरौ हाथां सूं लियो राजसिंघजी उगां नू
 कैद मै हीज राखिया ३ वीरसिंघजी ज्यां है बडा बेटा [अमरसिंघजी]
 केकड़ी उगां सूं छोटा सुरतसिंघजी रलावतै ४ बाहादरसिंघजी
 किसनगठ कौ राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तीनों ह्यो मेघ रा मित्र हैं वाला हैं जिहां मै
 मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ करै दादुर है
 अत फायदौ करै मोर है क्यूं ह्यो फायदौ करै नहीं ॥ [२] २६२ ॥ सोक
 संदोह पाथोद पटलानिलं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर खान, written on the 69 sheets inserted in the middle of the book. This is also made on the same lines as the former, and is at least posterior to Samvat 1825, which seems to be the most recent date mentioned in it. About 25 leaves in the middle are left blank, on the margin of each there being mentioned the subject for which they were reserved, namely: जिनमत, राजा, चारण, वेदान्त, वैश, मेढ, नाम, व्यवहार, सामान्य. At page 209a and ff. there is a long list of names of Cāraṇas, grouped under their different *khāpas*. Page 236a gives the following summary account of the Jain philosophy :—

नेत्र ज्ञापण मै अनंत समय वितौत कै जैन मै कहै ॥ [१] ३२६ ॥
 जिनमत मै सब्द नूं पुद्गल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु
 कहौजै अरूपी द्रव्य रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मास्ति-
 काय २ अधर्मास्तिकाय ३ आकास ४ यां आरां रा प्रदेस कहौजै जिण
 रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा
 अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥
 त्रसरेण रौ तीसमौ हैसौ परमाणु ॥ [१] ३३४ ॥ ... etc.

(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंहणौतां रौ पीठी लिखते ॥ धहड़ १ रायपाल २ मोहण ३
सुभटसेन ४ महेव ५ देवीचंद ६ जैमल २२ नैखसी २३ करमसी
२४ ... राव रियमलजौ रांणा लाखा नूं ले आया संवत १४४४ नागौर
बीवी

The last six leaves contain a series of dates in chronological order, ranging from Samvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning ये मर्जति निमज्जयति च, and ending अमति पुलिनष्टे चक्रवचक्रवाकः १२७. and after that:

(e) Three *gītas* of 4 verses each, by Vākī Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बलां जौत नित पास लीधां भडां बहोदां।. and ending: गुडा केश जेसां वाखा भेटिया गुमान ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 2 :—फुटकर ख्यात वात तथा गीत .

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vākī Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words:

श्रीगणेशाय नमः और पौधियां माहे सूं न्यायादिकां रौ वात इय
पौधी मै लिखणी ।,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasaṅga* and similar ones:

जिण खिसा मै दराजी रहै सो खिसौ इतिहास कहावै १ जिण
खिसा मै कम दराजी सो खिसौ वात कहावै २ इतिहास रो अवयव
प्रसंग कहावै ३ जिण वात मै एक प्रसंग हीज चमत्कारीक होय तिका
वात दासतान कहावै ४

The first pages contain many extracts from some *Jaina Pātāvalī*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत् ११६७ वर्षे श्रीजिनवल्लभसूरिवारके महकशगच्छो जातः ॥
१ ॥ संवत् १२०५ वर्षे श्रीजिनदत्त[सूरि]वारके श्रीजिनसेखरतः रुदे-
लीआगच्छो जातः ॥ २ ॥ संवत् १३३० वर्षे श्रीजिनसिंहसूरितः लहड़ा-
खरतरगच्छो जातः ॥ ३ ॥ संवत् १४२२ वर्षे श्रीजिनोदयसूरिवारके
वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhāṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Paisācī:

संस्कृतं प्राकृतं तम्यापभ्रंसं भूतभाषितं ।
इति भाषाश्चतस्रोऽपि यांति काव्यस्य कायतां १
संस्कृतं खर्गिणां भाषा सन्दसास्त्रेषु निश्चिता ।
प्राकृतं तज्जतत्तुल्यं देस्यादिकमनेकधा २
अपभ्रंसस्तु यच्छुद्धं तत्तद्देशेषु भाषितं ।
यद्भूतैरुच्यते किञ्चित् तद्भौतिकमिति स्मृतं ३ ...

Pages 101a—108a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्जो जिनः ?) to the letter द (दुमद परितापयति २३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vākī Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kaviṛājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 3:—जोधपुर रा राठौड़ाँ री ख्यात .

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōra rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Siṅgha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 *akṣaras*, a blank margin of 2 inches being left on all the four sides of the writing. Mār-wārī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Siṅgha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khayāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Gaṇeśa Dāna's): the first with a copy of two letters by mahārājā Māna Siṅgha to *thākura* Nāthū Siṅgha of Pisāṅgaṇa, dated Saṃvat 1862 and 1863, in both of which Nāthū Siṅgha is earnestly requested to go with an army to the help of Māna Siṅgha at Meratō; and the second with the *janmapatrī* of Karaṇōta Mahāvīra Durgā Dāsa (Saṃvat 1695, dvitīya śrāvana sudi 4 somavāra ghaṛī 20 pala 25). The volume contains:—

(a) महाराजा अजितसिङ्गजी री ख्यात, from p. 1a to p. 166b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Siṅgha, the narrative begins from the very death of Jasavanta Siṅgha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंघजी पिसोर
में देवलौक ऊआ पोस वद ११ राठोड़ रिगकोड़दास सूरजमल सग-
रामसिंघ ऊदेसिंघ दुरगदास पंचोली अण्णदरूप रुघनाथ हरकिसन
हरीदास पंचांयणदास वगेरे सारे साथ सलाह कर पातसाहाजी मुं
सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बेटा ने भतीज — — —
— — — — — काजी वाकानवेस ने वुलाय नै संभालो
दिशयो ने कारखांना ऊपर महोरां कराई ।

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōras in the streets of Dillī (Saṃvat

1736) to defend their baby prince and their honour, and the list is given of all Rāthōras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Singha is given p. 159a, and Bakhat Singha is represented as the perpetrator of it, at the instigation of Abhè Singha. The *khyāta* ends with a list of the wives and concubines of Ajita Singha who mounted his funeral pyre.

(b) महाराजा अभैसिङ्गजी रौ ख्यात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abhè Singha's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

जोधपुर माहाराज अजीतसिंघजी देवलोक ऊवा आंण दुवाई
माहाराज अभैसिंघजी रौ फिरी ने वखतसिंघजी वडा माहाराज
देवलोक हवां रौ हकीकत अभैसिंघजी ने लिखी सो दिली खबर
पोहती तरे अभैसिंघजी संपाडो करण जमनाजी पधारिया संवत
१७८१ री सांवण वद ८ सुकर राजतिलक विराजिया ।

The narrative ends with a list of the *satīs*.

(c) महाराजा रामसिङ्गजी तथा महाराजा बखतसिङ्गजी रौ

ख्यात, from p. 226a to p. 265b. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Singha on the event of his accession (Samvat 1806) :—

माहाराज श्रीरामसिंघजी गढ ऊपर राजतिलक विराजिया तरे
इतरो इनायत कौयो तिण रौ विगत ॥ १ धायभाई देवकरण ने पचास
५००००) हजार रुपियां रौ पटो ने हाथी घोड़ो पालखी जड़ाऊ
तरवार कटारी मोतियां रौ कंठी किलंगी सिरपेच ऊठण बैठण रौ
कुरब ...,

and ends with the names of the ten *satīs* of Bakhat Singha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler :—

पकै अजेनकवर बाई सुं मिलण मांछ पधारिया अजेनकवर बाई
 किसनगढ रा राजा — — — — सिंघजी री बेटो था सो पकै माधो-
 सिंघजी रा डेरां सु पाका पधारतां माथा में दर्द ह्वा सो हाथी सुं
 खासै अखार होय गया ताव चढ गयो डेरां पधारिया तहै उलटी ह्ई
 तरे वेद सुरजमलजी नाड देखतां ह्नी कह्यो के आ जुर आक्री नहि
 चाकरां रा करम पतला है तीजे दिन समत १८०६ रा भादवा
 सुद १३ तेरस विरसपतवार दोफार रा माहाराज श्रीवखतसिंघजी
 देवलोक ज्वा .

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) महाराज विजैसिंघजी री ख्यात, from p. 1a to p. 171½.

It begins:—

माहाराज श्रीविजैसिंघजी ॥ समत १७८६ रा मिगसर वद ११
 ब्रसपतवार री जनम समत १८०६ रा भादवा — — — — नु माहारोठ
 में टीके विराजिया समत १८०६ रा माहा वद १२ मंगलवार जौधपुर
 पधार सिंगारचोकौ राजतिलक विराजिया समत १८४६ रा असाठ
 वद ११ (?) देवलोक ह्वा ।

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Aṣāḍha vadi 14, midnight. The chronicle of Vijē Siṅgha does not end with page 153b, nor with the list of his *satīs* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज श्रीविजैसिंघजी रा वखत री वातां बाकी रह्यो सो
 अठे लिखी री विगत ॥ .

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rānā Aṛa Sī, in which he commits the province of Goḥhavāra to the care of Vijē Siṅgha (pp. 161b—162b), and a detailed account of how the latter wrested Ūmarakoṭa from the Tālapuriyās, got rid of

Vijara, etc. (pp. 162*b*—171*b*). At the end the date of the loss of Ūmarakoṭa (Samvat 1869) is anticipated.

(e) माहाराजा भीमसिङ्गजी री ख्यात, from p. 172*a* to p. 188*b*.

After four lines giving the principal dates, the chronicle begins :—

माहाराज श्रीभीमसिंघजी पोहोकरण सुं जेसलमेर परणीजग
पधारिया था सो उठे माहाराज श्रीविजिसिंघजी देवलोक ऊवां री खबर
पोहोती तहै ताकीद सुं कूच कर पोहोकरण पधारिया । ,

and ends with the list of *satīs*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Gumān Singhā, son of Vijē Singhā, and the date of birth of his son Māna Singhā (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(f) महाराजा मानसिङ्गजी री ख्यात, from p. 1*a* to p. 313*a*.

This begins :—

माहाराज विजिसिंघजी रे माहाराज कवार फतेसिंघजी पाटवी
ह्वा सो चलियां पकै पासवांनजी अरज कर ने कवरजी सेरसिंघजी नू
जुगराजपदवी दिराई थी ने पासवांनजी रा वाभा तेजसिंघजी चल गया
तरे मानसिंघजी ने पासवांनजी आप रे खोलै जू राखिया था

In pages 46*a*—49*b* a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Singhā composed the following couplet :—

ठोड़ ठोड़ जंवक ठहठहिया । भड़ थहिया के कोड़ भव ।

वाली लाज तजे के वहिया । सतरै जद रहिया सकव ॥ १ ॥

In pages 104*a*—106*a* the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158*a*—168*b* that of the conventions with Colonel John Sutherland. Pages 172*b*—243*a* contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169*b*—170*a* it is stated that the aforesaid table or report was caused to be drawn up by Māna Singhā at the instance of Colonel Sutherland. From p. 244*a* to p. 289*a* we have a :—

सिरदारों री पीढियाँ री विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āūvò:—

खांप चांपावतां रा ठिकाणां री पीढीयां । १ गांव आऊवो ।
राठोड़ देवीसिंघ १ कुसालसिंघ २ खोले लांबियां मुं आया वखतावर-
सिंघ ३ माधोसिंघ ४ सिवसिंघ ५ जेतसिंघ ६ कुसलसिंघ ७ तेज-
सिंघ ८ आईदांन ९ दलपत १० गोपालदासोत ११ मांडण १२ जसो
१३ मेरूदास १४ चांपावत १५ आईदांनोत वाजै आऊवौ जसाजी
रो वसायो है पेहलो सुरजमलोतां रे ह्यो तेजसिंघजी मुं इयां है ह्यो
नाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289*b*. with the composition of the *pañcāyata*, in Samvat 1896. The demise of Māna Siṅgha is described p. 300*a*.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठौड़ां री ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring 32½ to 7½ inches¹ and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains:—

(a) मंडोवर का वर्णन, p. 1*b*, a very short description of Mandora, in Hindī, not going beyond 29 lines of writing. It begins:—

¹ This is the size of the first volume. The other two measure only 26 to 6½ inches.

अबल में यहां मांडव्य रिसी का आखम था इस सबब से इस जगे का नाम मांडव्याखम ऊवा इस लफज विगड कर मंडोवर ऊवा है...

It states that the first inhabitants of Maṇḍora were Nāgas and supports the statement by quoting the word *Nāgadari*, the name of the torrent which flows at Maṇḍora in the rainy season, and the *Nāgapāñcamī* festival, which is still held there.

(b) कितरीक वाताँ नीचला पानाँ माँहै बाकी रहौ तिके अठै

लिखी, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jè Canda and Prithī Rāja to be inserted p. 5, one on Saḷakhò to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jè Canda begins:—

राज जेचंद राजसु जिंग कियौ जि[ग] मै सारा राजा आया
चवांग प्रिथीराज नहौ आयौ

(c) राठौड़ाँ री वंसावली, from p. 4a to p. 5a. A genealogy

of the Rāṭhōras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanōja, after killing its Paṃvāra ruler Ajè Pāla, in the year Saṃvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Mārāvāī peculiarities:—

ईसवर अरूप है जिस कै जिहान बनाने कौ म[न]सा छई जब
जमीन पानी आग हवा आसमान वगैरै पेदा छवै

(d) राठौड़ाँ री वंसावली तथा ख्यात आदिनारायण सूँ महाराजा

जसवन्तसिङ्गजी ताँई, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhò*—the 131st in the genealogy—the *vamśāvalī* takes the form of a real *khyāta*. The origin of the Rāṭhōras is traced to Kalyāṇī, in the Karaṇāṭaka, and thence to Kanōja:—

उतन कुंकणदेस गठ कल्याणी करणाटक पछे कनवज थी
कनोजीया कहाँया (p. 6a).

Leaf 9 is blank. For Jè Canda two dates are given, viz. Saṃvat 1132 and Saṃvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihò. The account of the exploits of Malinātha, son of Salakhò and step-brother of Virama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Khera, in Mahevò, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghara Si of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyāta* of Cūḍò, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Ālhò at Kālāū :—

वीरमजी जोयावटि मै माराणा तरै चूंडाजी री मा मांगलियांणी
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण
आल्हा बारठ रै घरै आय मांगलियाणी आप रो आपो छिपाय रहै
चूंडाजी चारण आल्हा रै केरड़ा चरावै ...etc.

The particulars of the death of Cūḍò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पक्कै कवरां रो साथ नागौर सु नौसरौयौ नै राव चूंडो अक
हजार रजपूतां सु काम आयौ (p. 18b).

The history of Cūḍò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singha, whose chronicle begins from p. 77b. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcoḷī Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महाबद ४ मंगलवार
रौ बुरहानपुर हवैली मै जनम संवत १६६१ रा सावण सुद ६ कासमीर
मै राजा गजसिंघजी पातसाह साहजिहां सू अरज कर वडौ बेटौ
अमरसिंघजी टीका थी दूर कर जसवंतसिंघजी टीका नू थापिया संवत
१६६४ रा असाठ बद ७ महाराज जसवंतसिंघजी नू टीका पातसाह
साहजिहां आपरा हाथ सू आगरै दियो जसवंतसिंघजी जोधपुर सू
त्रुंदी परणीजण गया उठै महाराज गजसिंघजी रौ खबर आई नै

पातसाहजी रौ हकम आयौ दरगा आवजो तहै आगरै पधारिया ...
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिङ्गजी रौ वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गजसिंघजी रे पाटवी कवर अमरसिंघजी था सौ
महाराज इयां सु नाराज था तिण सु अमरसिंघजी नै टीका सु दूर
कौया संवत १६६१ लाहौर बुलाय पातसाहजी है जूदा चाकर राखीया
तहै पातसाह साहजिह्वां अठ्ठाई हजारि जात दोठ हजार असवारां रौ
मनसब दीयो तिण मै वड़ोद वगैरै पांच परगना दीया ...etc.

(f) राव रायसिङ्गजी रौ वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पकै संवत १७१५ ओरंगजेब रे नै साहसुजा है पटणा कनै गाव
कुरछै लड़ाई हई जिण मै रायसिंघजी वडी बाह्यादुरी कौवी ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abhè Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिङ्गजी रौ ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

श्रीजी है उमरावां नू फरमान,

in the description of the march of the Rāthōras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठौड़ों रौ ख्यात महाराजा अजितसिङ्गजी
सँ महाराजा बखतसिङ्गजी ताँई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abhè Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिङ्गजी री ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Singha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Singha to the six most eminent *jāgirdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains :—

(j) महाराजा विजैसिङ्गजी री ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा राठौड़ री ख्यात महाराजा विजैसिङ्गजी रूँ महाराजा मानसिङ्गजी ताँई, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माँहली वात महाराजा विजैसिङ्गजी रै राज री सिन्ध री मुलक उमरकोट टालपुरियाँ कना रूँ लियौ नै विजड़ नै चूक करायौ तिण री विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—154b, in the third volume of the preceding MS.

(m) महाराजा मानसिङ्गजी रै राजलोक कँवर बायाँ पड़दा-बयाँ वामाँ वगैराँ री विगत, from p. 277a to p. 278a. A list of the wives and sons of Mīna Singha.

(n) वीकानेर रा राजा डूंगरसिङ्गजी रै नाँवै करनेल ज्याँन बुरक साहेब बहादुर अजगट गवरनर जनरल राजपूताना की तरफ रूँ खरीतौ आयौ तिण री नकल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to maharājā Dūgara Singha of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins :—

अपर च आप कुं गदीनसौजी रयास्त वीकानेर फरमाया गया
ओर दीनसौजी का खिलत सिरकार दोलतमदार की तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस रयास्त में वेइतनामी फेल रही थी

(o) सिर्दारों री पीढियाँ री विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Singha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āūvò :—

गांव आउवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माघोसिंघ ३ सिवसिंघ ४ ... etc.

In the last pages genealogies of *mūtasaddīs*, *Osavālas*, etc., are also incorporated.

(p) मूलक बसिया जिणों री विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 5.—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 330 leaves, 24 $\frac{3}{4}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The numeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ री ख्यात, from p. 1a to p. 3a¹. A very summary historical sketch of Kisanagadhā, probably compiled during the time of mahārājā Māna Singha of Jodhpur. It

¹ For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singha and the *ṣāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कक्कावा रा
भाखेजा राखी मनरंगदै रा पेट रा स० १६३६ रा जेठ व्द २ रो जनम ।
मोटा रा[जा] उदैसिंघजी स० १६५१ आसोप कौसनसिंघजी ने
पटै दीवी

(b) राठौड़ाँ री वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीआदनारायणजी री नाम रूँ कमल उतपन ऊवौ तिण मै
श्रीब्रह्माजी प्रगट ऊवा ...

(c) राजाँ री तथा पातसाहँ री जनमपत्रियाँ, from p. 6a to p. 6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singha, as well as of Cahuvāṇa Prthvi Rāja, Kachavāhā Savāi Jē Singha and Pratāpa Singha, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singha II has been added by a later hand.

(d) कोलनामौ सिरकार अङ्गरेजाँ रै नै जोधपुर महाराजा मानसिङ्गजी रै, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singha of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Viṣena Rāma. Samvat 1875 (*sic!*). It begins :—

सिरकार अंगरेज कंपनी ब्हादुर कै अर मांहांराज मांसिंघ
ब्हादुर राज जोधपुर जुगराज न्हाराज कवार क्चसिंघ ब्हादुर कै
अर मीसतर मटकलप चारलस साकलस¹ बाहदुर

(e) जोधपुर री ख्यात, or, more properly, जोधपुर रा राठौड़ाँ री ख्यात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

¹ Corrupt rendering of Theophilus.

Singha. The first two pages contain a description of Maṇḍora. The text begins :—

... जोधपुर रौ हकीमत [१] बाद सहर मंडोवर थो सासन मै
पदमपुराण मै इण समत ने मंडोवर सुभेर रौ बेटो कहै कै तीण रौ
माहातम घणो कहै कै मंडलेश्वर माहादेव नंदी नागदरौ सुरजकुंड रौ
घणो माहातम कै

The chronicle ends with the names of the *satis* of Jasa-
vanta Singha.

(f) अजितविलास or महाराजा अजितसिङ्गजी रौ ख्यात, from
p. 77a to p. 121a. A chronicle of the reign of Ajita Singha
mahārājā of Jodhpur. The chronicle does not begin with the
birth of Ajita Singha, as might be supposed, but starts from the
very migration of Seta Rāma and Sīhò from Kanòja. Accord-
ing to this account, the Solankī obtained in marriage by
Sīhò, was the sister of Cāvarò Mūla Rāja of Pāṭana :—

अथ राठोड़ मारवाड़ मै आया तीण रौ हकीमत लीखंतै ॥ राव
सीहोजी सेतरांम रौ राव सीहोजी कवज सु आया स० १२१२ रा
कातो सुद २ लाखा फुलांणी नु भार पाटण रा चावड़ा मूलराज नु फलै
दौराई नै मूलराज रे बेण सोलंकाणी परणीजीया

Follows the story of the dream had by the Solankī in
Khera, and then a very summary account of the Rāṭhòra
princes intervening between Sīhò and Ajita Singha, with many
quotations of traditional songs, till p. 82b the history of the
latter prince commences from his birth at Lāhòra. From
p. 99b to p. 103a, the narrative is broken by the insertion of a
small poem of 212 *dūhās*, composed by Ajita Singha to record
the names of those faithful ones who served him during his
exile. It begins :—

करी वीखा मै चाकरौ,

and ends :—

सदा रहै निज दास ॥ २१२ ॥.

From p. 108b to p. 110a again there is an insertion of
117 *dūhās*, the first part of which were composed by Ajita
Singha in Samvat 1773, to commemorate the death of Kalyāṇa
Singha, ṭhākura of Ālaṇiyāvāsa, and Sirdār Singha, ṭhākura

of Rīyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Singhā went to worship in Samvat 1773. The first *dūhō* runs as follows:—

ओर सबै आणंद ऊवौ अक वात नह चाह ।

कौल्याणो राजड़ तणो सुवो दारका मांह ॥ १ ॥

Dūhō 47 contains a reproach to the two wives of Sirdār Singhā, who refused to share their husbands' funeral pyre:—

सिरदारै साथे जंतौ नारी परतग दोय ।

ठाली मूली रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Samvat 1773 at Barodō. It seems that Ajita Singhā's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people:—

तीरथ आवत जीवतां मर गा तीन हजार ।

and in *dūhō* 63 says that animals also died in considerable number:—

इतै मर गे राह में माणस तीन हजार ।

ऊंट तुरंगम बैल रो कर कुंण सकै सुमार ॥ ६३ ॥

The remaining *dūhās* give an account of what passed during Ajita Singhā's march back to Jodhpur, beginning from the injunction, received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Singhā is related p. 120*b*, but no mention is made of the author of it. It is simply stated that:—

चूक सु महाराज बैकुंठ पधारीया ।

With the beginning of p. 121*a*, the life of Ajita Singhā comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Singhā. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows:—

(g) जोधपर री ख्यात महागजा अभैसिङ्गजी सँ महाराजा

मानसिङ्गजी तँई, from p. 121*a* to p. 235*b*. It contains a continued chronicle of the reigns of Abhē Singhā, Rāma Singhā, Bakhat Singhā, Vijē Singhā, Bhīma Singhā, and Māna Singhā. P. 145*b* the chronicler relates the death of Bakhat Singhā,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०६ रा आसौज वद १३ न्हाराज श्रीवखतसिंघजी सोनोली
रां डैरां दैवलोक ऊवां नै कदास उमर बोहोतेरी ऊवै तो दीली
बीराजै जीसो तैज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijè Singhā begins p. 147*a*, that of Bhima Singhā p. 184*a*, and that of Māna Singhā p. 202*a*. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235*a* the following *gīta rō dūhō* is reported as having been composed by Māna Singhā on the death of the Cāraṇa Vanasūra Jugatō Tejāvata :—

पूरै पखै चाकरी पूगौ मरजी रौ मुख मीठौ ।
सुकवां जुगता सुकव सरीसौ दुयणी जण्यौ न दीठौ ॥

Another interesting information, which testifies to Māna Singhā's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vāki Dāsa's telling Māna Singhā that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285*b*.

Then comes :—

(h) याद जो रूहै गाँव वसिया तिगाँ रौ संक्षेप [सूँ], from p.

286*a* to p. 287*b*. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmaṇa and gāva Rāhaṇa. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकावनाँवो अङ्गरेजाँ रौ तरफ सूँ श्रीहजूर साहिबाँ

रै नाँवै आवै तथा श्रीहजूर साहिबाँ रौ तरफ सूँ आवै तिखा रौ नकल, from p. 288*a* to p. 291*a*. A collection of formal modes of beginning and closing an official letter, as practised by the English. the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजी अमरसिङ्गजी री वात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Singha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंघजी रो जनम १६७० रो थो नै १६९० रा बै० ८० मै
राजाजी श्रीगजसिंघजी बारबटो दीयो जद पतस्यां रुहाजांहां लोहोर
पधारीया थां सु न्हाराज पीण साथै लाहोर थां नै कंवर अमरसिंघजी
बरस २० री उमर मे थां

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिङ्गजी रै राणियां पासवानां कंवर वामा भाई ऊवा तिगाँ री विगत, from p. 298a to p. 299a. A list of the sons of Māna Singha, both legitimate and non-legitimate.

(l) महाराजा तखतसिङ्गजी रै कंवरों री विगत, from p. 300b to p. 301a. A similar list of the sons of Takhat Singha.

(m) सासन घट्टरसन रै गाँव, from p. 302a to the end. A list of *śāsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

M. 6:—मूहणौत नैणसी री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" × 7½", 5½ to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसीजी री वणायोड़ी, from p. 4a to p. 119a. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhaṇṭa Nēpa Sī Jēmalōta, formerly *hākīm* at Malāraṇṭ, then minister to mahārājā Jasavanta Sīṅha from Samvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhara De rī vāta*. Copied by the Pañcoli Gumān Malla, in Samvat 1928.

The chapters contained in the text are the following:—

1. सौसोदियाँ री ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sīsodiyās to ten generations before rāvaḷa Bāpō, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijē Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहीजै अके वात यं सुखी
इयां री ठाकुराई पेहली दिखय नु नासक चंवक ऊती स इयां री
पूरवज री सूरज री उपासन ऊतो ... etc.,

and closes with a note on Devāliyō.

2. बूंदी रा धणिया हाडाँ री ख्यात, from p. 22b to p. 26b. It begins with Vāgō's son Hādō Devō, who went from Bhēsa-
roṛa to Būḍī and after killing the Mīṇō king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būḍī is also added.

3. वागड़ियाँ चऊवाणाँ री पीडी, from p. 26b to p. 27a. A genealogy of the Vāgaṛas from Brahmā (1st) to Lāla Sīṅha (39th).

4. दहियाँ री वात, from p. 27a to p. 27b. Written at Parbatasara in the year Samvat 1722. It traces the origin of the Dahiyās from Thālanēra to Ajamera, where they became possessors of Derāvāra (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādī Nārāyaṇa (1st) to Mahā Sīṅha (47th).

5. बूंदेलाँ री वात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gadhas* held by the Būḍelās, compiled from informations supplied to the author by Cakra Sena, *cākara* of rājā Vara Sīṅha, in Samvat 1710, then the *vāta* proper compiled from Kesō Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Juga Rājā.

6. गड बन्धव रा धणियाँ री वात, from p. 28a to p. 28b.

7. सौरोही रा धणिया देवड़ाँ री ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālò.

8. भायलौ री वात, from p. 38a to p. 38b.

9. सोनगरा चऊवाणाँ री वात, from p. 39a to p. 43a. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūla through the favour of Āsīpūrī devī, and ends with the death of Kānhaṛa De, Samvat 1368.

10. साचोर रा चऊवाणाँ री वात, from p. 43a to p. 45b.

11. बोड़ा चऊवाणाँ री वात, p. 46a.

12. काँपलिया चऊवाणाँ री वात, from p. 46a to p. 46b.

13. खीचिया चऊवाणाँ री वात, from p. 46b to p. 48a. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अणहलवाड़ा पाटण री वात, from p. 48a to p. 48b. From the foundation of Aṇahilavāḍā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्किया पाटण आयाँ री वात, from p. 48b to p. 49a.

16. जाड़ेचा लाखा नूँ सोलङ्की मूलराज मारियाँ री वात, from p. 49a to p. 50b.

17. रुद्रमालौ प्रासाद सोधराव [जैसिङ्गदे] करायौ तिण री वात, from p. 50b to p. 52a.

18. सोलङ्किया खेराड़ाँ री वात, from p. 52a to p. 52b.

19. सोलङ्किया नाथवत री वात, from p. 52b to p. 53a.

20. कक्कावाहाँ री ख्यात. from p. 53a to p. 61a. The work starts with a *vāta rājā Prithī Rāja rī*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rānò Sāḡò. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kīrata Siṅgha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gaḍha by Rohitāsa, of Lāhōra by Lava, and of Gvālēra by Dholò, the son of Naḷa and husband of Māravanī.

21. खेड़ रा घणिया गोहिलाँ री वात, from p. 61a to p. 61b. It starts from the siege of Kheṛa by the Muhammadan invaders from Khurasan.

22. पँवाराँ री उतपत, from p. 61b to p. 62a.

23. साँखला पँवाराँ री वात, from p. 62a to p. 65a.

24. सोडा पँवाराँ री वात, from p. 65a to p. 66b.

25. भाटियाँ री ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as : Urajanōta, Jesā, Rūpasī, Saravahiya, Jāreca.

26. भालाँ री ख्यात, from p. 112b to p. 113b.

27. राव सीहा री वात, from p. 114a to p. 116a.

28. कानड़दे री वात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following :—

(b) तुँवर रामदेजी री वात, p. 1a. The subject of the *vāta* is the well-known Rāma Sā Pīta, son of Aja Mala and founder of Rāmadevarō, three *kosa* to the north of Pohakarāṇa. The date given for him is Samvat 1600. The *vāta* begins :

दीली उपर तुँवरां रो राज रयो हो सो तुँवर अनंगपाल रे
बेटो ऊवो नही जीण सुं अजमेर रो राजा चवांग पीरधीराज दोइतो
हो जीकण ने सं० ॥ ११३८ रा मीगसर सुद ५ दीली रो राज दीयो...

(c) गोगाजी रा जनम री विगत, p. 1a. A very short account of the birth of Gogō, son of Cahavāṇa Jēvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins :—

चवांग जेवर तीण रो रांणा खेताव थो गड ददरेवे राजधानी थी
जीण री रांणी रो नांव वक्ल थो ...

(d) इलकाबनाँवो राजावाँ री आपस मै खलिता लिखै तिण री, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udēpura, Jēpura, Vikāṇera, Kisanagaṭha, Sirohī, and the Dakhiṇa.

(e) उदैपुर है राज री वंसावली, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvaḷa Bāpò, to Simbhu Singha (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक री विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emīrs* of Udèpura sit in the presence of the Rāṇā.

(g) दौवाण राणाजी पाँतिभै बैसै तहै डावी जीवणी मिसल री विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rāṇā's table. At the end, the following *dūhò* is given, in which the different clans of the sixteen *emīrs* are specified :—

त्रण भाला त्रण पुरव्या चूँडावत भिड़ चार ।

दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(h) उदैपुर रा जागीरदारों री विगत खाँपवार आसामीवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जेसलमेर रा भाटी महारावल री वंसावली, from p. 143a to p. 143b. A genealogy of the Bhāti mahārāvaḷas of Jesalamera, from Ādi Nārāyaṇa (1st) to Verisāla Kesari Singhōta (155th).

(j) वीकानेर रा राजावाँ री पौढियाँ, from p. 144a to p. 144b. A genealogy of the Rāṭhōra rulers of Vikānera from rāva Vikò (1st) to mahārājā Dūgara Singha (17th).

(k) किसनगढ़ रा राजावाँ री पौढियाँ, from p. 145a to p. 146b. A genealogy of the Rāṭhōra rulers of Kisanagaḍha from Udè Singha to Prithi Singha. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *mūdhīs* of Fatehgaḍha and Rājyāvato are also added.

(l) ईडर रा घणी राठौड़ाँ री पौढियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavāni Sīngha. At the end *pīdhīs* of Sitāmaū, Ratalāma and Āmajharò are also given.

(m) दिल्ली री पातसाही रा सोबा २२ सिरकाराँ १७८ नै परगना ४७६४ री पेदास री विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) अबिर तथा जैपुर री राज री पीठियाँ नै राज कियो तिग री विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūḍhāra from Soḍhadeva (1st) to Savāi Rāma Sīngha (38th), together with the years, months and days of the reign of each.

(o) जोधपर रा राजावाँ रा परवाणाँ री नकल, from p. 152b to p. 154a. Six *paravāṇās*, three of mahārājā Ajita Sīngha, two of Abhè Sīngha, one of Vijè Sīngha, and one of kāvāra Bhīva Sīngha, addressed to the Imdā *kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravāṇò* was issued by Abhè Sīngha at Jahānābād, on the occasion of Ajita Sīngha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 7:—मूहणौत नैणसौ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves. 13 $\frac{3}{4}$ " to 8 $\frac{3}{4}$ " in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941—except for some extraneous information on *sāsanas* granted to Cāraṇas, which is inserted pp. 3a—10a. Another difference from the before mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhaṇòta NèṇaSi coming last. The new information contained in the present MS. is the following:—

(a) चारणाँ रा मासणाँ री विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below:—

1. A note recording that the village Jodharāvāsa was given in *śāsana* to Khiriyō Cira, at the time of rāja Prithī Rāja of Vikānera and Sagara of Mevāra, in the year Samvat 1672 (p. 3a). After three introductory lines the text begins:—

खिड़ीया चांगणजी रा बेटा तो लूणकरणजी तिणां रा बेटा
रायमलजी तिणां है चिरजी तिके गांव गोधेलावस रहता पकै उठा
सूं जाय बौकानेर रा न्हाराज श्रीप्रथीराजजी किलांगसिंधोत रौ
चाकरी लागी

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyō Guṇesa, Miṣaṇa Duragō, and Siṇḍhāyaca Khīdō.

3. A *kavitta* and a few lines of prose, recording that rāva Rinaṃala, who was killed at Citorā, was burned by Khiriyō Cānaṇa, who, in consequence, was deprived of his *śāsana* by rāṇō Kūbhō, and emigrated to Marwar, where rāva Jodhō gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक ऊवो चीतोड़ राव रियमल माराग्यौ ।

4. A short note giving the names of the descendants of Cira (p. 5a)

5. A note on the Debhalā Cāraṇas of Curali (pp. 6a—6b).

6. A note on the Āsiyā Cāraṇas of Khūḍālō and Khātāvāsa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Paṛihāra ruler of Maṇḍora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṛihāras, and to go to the Siḍhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रीसांग्यौ ।

गौ आसल सोंधला सामं सूं दोह कहांग्यौ । १ ।... etc.

Afterwards rāva Jodhō gave the village of Khūḍālō to Āsiyō Pūnaga. The descendants of the latter are traced as far as Khātō Lābāvata, who lived under Udē Singha, and got from him a newly founded village, which was called Khātāvāsa, after him.

7. A note on the Khiriyā Cāraṇas of Jagatesapurō (p. 10a)

The MS. belongs to Vaṇasūra Mahā Dāna of Jodhpur.

MS. 8:—**राठौड़ाँ री फुटकर कविता तथा
ख्यात नै पौढियाँ .**

A MS. in the form of a *vahī*, leather-bound, consisting of 133 leaves, 32 $\frac{1}{4}$ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(a) ख्यात री फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithī Rāja Cāhavāṇa and Jē Canda of Kanōja. It begins :—

ग्यारै सै अकावनै चैत तीज रविवार ।
कनवज देखण कारणै चलयौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rā-
ghōras of Marwar, from Cūḍō to Rāghō Dāsa Dvārakādāsōta.
The first one is by Bārāṭha Dūdō, and begins :—

असुरां सूं कौध कमंघ असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Sīṅha, by Khiriyō Narbada (p. 9a), the songs come of Karāṇa Rāmōta, Jāhāṇa Sī, Dvārakā Dāsa Khaṅga-
rōta, and Rāghō Dāsa Dvārakādāsōta.

(b) राठौड़ाँ री वंसावली तथा ग्यात ब्रह्मा सूं महाराजा जस-
वन्तसिङ्गजी ताँई, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sīhō the *vaṃsāvalī* is enlarged into a real *kyāta*, illustrated by frequent quotations of *phuṭa-
kara kavilā*. It begins :—

ब्रह्मा १ मरीच २ कश्यप ३ सूर्य ४ मनु ५ इत्वाकु ६ विकुक् ७
दुरंजय ८ प्रथराज ९ समुद्र १० etc.

The *kyāta* ends abruptly p. 45b with Jasavanta Sīṅha's marriage at Sirohī, Saṃvat 1715 :—

पकै महाराज जोधपुर सूं सं० १७१५ चैत सुद ५ असवार ऊआ
दसराहौ सथलाणै कियौ पकै वैर मै सौरोही परगिया ॥

Possibly, the *kyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhāṭi Māḡò married the daughter of the Cāraṇa Varasarò Māvala, her name Jhīmā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāṭi Goyanda Dāsa, a subject of mahārāja Sūra Siṅha of Jodhpur, and Kisana Siṅha, and of the revenge Sūra Siṅha took on Kisana Siṅha (Samvat 1671).

(c) राठौड़ाँ री खाँपाँ री पौडियाँ, from p. 46a to p. 123b. Genealogies of the Rāthōras, according to their different *khāpas*, from rāva Rīnamala to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिणमल वडौ रजपूत अवसांयसिध राहवेधी असंख प्रवाड़े
जैतवादी मंडोवर राज कियौ सता कन्हा सँ मंडोवर लियौ। राव चूँडा
रै पाट ओक वार केहिक् वरस कांन्ही बैठौ पकै कांन्हा कना राव
रिणमल नूँ मंडोवर लैण रौ सूंस थौ ... etc.

(d) फुटकर ख्यात री वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tīdò and Salakhò, the date of Sīhò's killing Lākhò Phūlānī (Samvat 1209), of Cūḍò's taking Maṇḍora (Samvat 1438) and Nāḡòra (S. 1456), the Paṃvāra and Paṛihāra rule on *Navakoṭi Māravāra*, the founding of Maṇḍora by Paṛihāra Nāhara, the descendants of Nāhara, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS 9:—राठौड़ाँ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10½", number of lines and *akṣaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—

1. गीत बीकानेर रा राजा रायसिङ्गजी रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rānā Udē Siṅgha, and his fulfilling of Padamanī's vow by sleeping in the palace of Citorā after making a gift of 52 elephants. It begins :—

रहसी जग बोल घण दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित्त दूहा, 3 *chappaya kavittas* and 4 *dūhās* from the *Guṇa Jodhāyana* by Gāḍaṇa Paśāyata.

3. सेत्रावा रा धणी रावत लूँया रौ वात, incomplete. Rāvata Lūṇō was contemporary with rāva Jodhō, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजी कनें थोड़ा अर सेत्रा रा धणी रावत लूँया
कनें घोड़ा घणा छता सो रावजी सेत्रावै घोड़ा लूँया सारु लूँया कनें
गया

(b) राठौड़ाँ रौ ख्यात राव जोधा सँ राव गाँगा ताँई, from p. 9b to p. 17b. A history of the Rāthōṛas of Jodhpur from rāva Jodhō to rāva Gāḍō. Pages 12b—14a contain a list of the *śāsanas* granted by Jodhō to Purohitas, Brāhmaṇas, Bhopās and Cāraṇas. The *khyāta* begins :—

राव जोधौ वडौ आखाड़सिद्ध रजपूत गइ भोम रौ वाहरू छऔ
असंख्य प्रवाड़ा किया वैर वाहरू छऔ जैतवादी छऔ । राव राखंगदे
रौ दोहीत रौ कोड़मदे भटियांणी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Samvat 1589).

(c) राठौड़ाँ रौ वंसावली तथा ख्यात श्रीआदिनारायण सँ राव गाँगा ताँई, from p. 18a to p. 17b. The same subject as above except that the history of the Rāthōṛas is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā rā ā Sūra Siṅghajī rī*, in 15 verses, by Gāḍaṇa Colō (pp. 41 a—b). The list of the *śāsanas*, etc., granted by Gāḍō is found pp. 46b—47b. After a *vaṃśāvalī*, in which rāva Sihō is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सीहौ वडौ ठाकुर ऊँचौ वडा साथ रौ धखी हूँचौ मास ई
सिकार रमतौ नै भाई अल्ल कनौज रहतौ

(d) राठौड़ाँ रौ ख्यात महाराजा गजसिङ्गजी सँ इन्द्रसिङ्गजी ताँई,
from p. 54b to p. 67a. After a line giving the date of the birth
of *rāva* Amara Singha, the text begins with a list of the wives
and concubines of Gaja Singha, including those who became
satīs as well as those who did not. The first one is a *Vāgheli*
and the account given of her runs as follows:—

१ वल्ल वाघेली कसूँभदे सांगा रौ बेटी डोलौ जोधपुर लाया था
संवत १६७२ सोभा सिकदार है घरे परगिया सु रहौ तलाव कागड़ी
नवौ बंधायौ सं० १७१५ .

Next comes a list of the *śāsanas* granted by Gaja Singha. The
khyāta of Jasavanta Singha begins p. 55a. The events in
his reign are narrated very summarily till Samvat 1714, when
the battle of Ujain is related with some particulars, and a list
is given of the Rajputs who were killed or escaped (pp. 56a—
58b). The names of the *rānis* and concubines are given pp. 60b
—61b, and after these follows the list of *śāsanas* (p. 61b).
Pp. 62b—63b contain an *Amara Singhaṇi rī vāta*, and pp. 63b
—64b a list of the Rajputs who were killed in the fight between
Bhāṭī Sabaḷa Singha and Jodhō Indra Bhāṇa (Samvat 1709).
Next comes a *Rāya Singhaṇi rī vāta* (pp. 65a—66b), and after
this, a biographical account of Rāya Singha's son Indra Singha
(pp. 66b—67a) and brother Isari Singha.

(e) राठौड़ाँ रौ ख्यात राव मालदेजी सँ महाराजा गजसिङ्गजी
ताँई, from p. 83a to p. 105b. The text begins with a list of
names of *rāva* Gāḡō's *parivāra*, after which comes the *khyāta*
of Māla De and goes from p. 84b to p. 88a, where it ends with
the list of *śāsanas*. Next comes the *khyāta* of Candra Sena
(pp. 88b—91a, pp. 90a—90b being left blank), and after this
an account of the contest between Ugra Sena and Āsakarāṇa,
which goes as far as p. 92a where the *khyāta* of Udē Singha
begins. This also ends with the list of *śāsanas*, p. 97b. Next
comes the *khyāta* of Sūra Singha, also ending in the same
manner p. 102b, and finally that of Gaja Singha, ending
abruptly p. 106a with the list of *satīs*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ऊँचौ हिंदुसथांन रौ यातसाह
कहाणौ कहै कै पांडव सहदेव रौ अवतार जिय संसार ऊपर जगहथ

बाघौ इण रा प्रवाड़ा रौ लेखौ न्हीं दिहाड़ा जिता ही प्रवाड़ा किया
केई गठ कराया केई गठ लिया केई गठ पाड़िया ... etc.

(f) वीका जोधावत रा परवार रौ विगत, from p. 123b to p. 125a. A genealogical and biographical account of the descendants of Vikò, son of Jodhò and founder of Vikānera. It begins:—

राव वीकौ जोधावत सांखला मांडा रा दोहौतौ नौरंगदे सांखली
ह्णोची रौ बेटौ सं० १४८७ रौ जन्म ... etc.

(g) ऊदावत खाँप रौ विगत, from p. 130b to p. 133b. It begins from Māla De with the words:—

२ मालदे ऊदावत अक वार उदा मूखां पकै जैतारण गादी
बेटौ ...,

and ends with the name of Prithi Rāja Jētasihòta.

(h) राव मालदे रा बेटाँ पोनाँ रौ विगत, from p. 142b to p. 170b. A genealogical account, with some historical particulars and dates, of the descendants of rāva Māla De, from the “*moṭò rājā*” Udè Siṅgha down to Mana Rūpa Kalyāṇadāsòta. It begins:—

१८ मोटौ राजा उदैसिंघ मालदे रौ ।

१९ जैतसिंघ उदैसिंघौत कक्खाही रौ रावलै पहिला भेटनडा
रौ पटौ थौ पकै जैतारण ऊई तरै राबड़ीयाख दीयौ थौ वसौ भेटनडा
थौ राबड़ीयाख गई स पकै सं १६७५ कांडि राणाजी रै गया ... etc.

(i) चाँपावनाँ ऊदावताँ मेड़तियाँ रौ पोटियाँ, pp. 176b, 178b, 180b respectively.

(j) ऊमरावाँ रौ ख्यात, from p. 181a to p. 183a. Apparently incomplete. It gives a genealogical list, with occasional historical and biographical notes, of the Cāpāvata chiefs from rāva Riṇamala (1st) to Simbhu Siṅgha of Āūvò (18th) and Maṅgala Siṅgha of Pohakaraṇa (17th), who is still living. This part of the MS. is quite modern. It closes with the remark that the Cāpāvatas are the first in rank and dignity amongst all the *khāpas* of the Rāthòras.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 10:—**जोधपुर रा महाराजा मानसिङ्गजी री
तथा तखतसिङ्गजी री ख्यात .**

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves, 26½" to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods.

The MS. contains:—

(a) महाराजा मानसिङ्गजी री ख्यात संवत् १८६५ सँ संवत् १९००

में धाम पधारिया जठा तई री, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Siṅgha of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha:—

ओर भीवनाथजी उदेमंदरवालां री राज रै काम मे आग्या हालै
सो सरब ओधा खिजमतों त्या जबती बाहली त्या केद कर विगाड़णा
भीवनाथजी री दुवायती सुं ऊवै : अर भीवनाथजी रा बेटा लिखमी-
नाथजी माहामंदर रा जिणां रै बाप बेटां रै आपस मै मेल नही : ...,
and ends p. 28b with the date of the demise of Māna Siṅgha.

(b) महाराजा तखतसिङ्गजी री ख्यात संवत् १९०० सँ संवत्

१९२१ तई, from p. 1a (the numeration is started afresh after the completion of the *khyāta* of Māna Siṅgha) to p. 176b. A continuation of the above chronicle, referring to the reign of Māna Siṅgha's successor, Takhat Siṅgha. It begins with a description of the funeral ceremonies of Māna Siṅgha. After the list of the *satīs* (1 *rānī*, 1 maid, and 4 concubines), three *gītas* and eleven *dūhās* by Sevaga Magò are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins:—

समत रे वृरा सईका शाका दुसमण भादूड़ा दुखदांन ।

सोभा सुख संपत री सागर सुरधर घणी लियो तें मांन ॥ .

Next follows a राणीजी देवड़ी [जी] रौ गीत. possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandī Bagasa, *vakīl* of Kisanagadhā. These are in Braja. The first begins:—

धर हौ को मेरु आ कुबेरु दान कंचन को ।

The chronicle of Takhat Singhā, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle:—

१६०२ वैसाख सुद ३ आखातीज रौ उक्व दस्तूर मुजब ऊवो ।

१६०२ जैठ सुद १३ श्रीहजूर रौ वरसगांठ रौ उक्व सदांमंद मुजब ऊवो ।

१६०२ खां [वण] सुद १ अजंटरुहा आवृजौ खूं आया मुसायब दिवांख बगसौ वगेरे सांमा दस्तूर मुजब गया । (Pp. 26b—27a).

१६१२ मिगसर व ७ अंगरैजौ नटां रौ तमासो श्रीहजूर साहव कायलांखै करायो ।

१६१२ फागुण व १२ मंगलवार ओर आज परभात रा त्रफ आधुण कानी धरधराट ऊय धरती धृजौ पुल २ तांई धृजौ । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1923, Āsāḍha vadi 13, to Samvat 1929, Jētha vada... (?). In this section is comprised the account of the demise of Takhat Singhā, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1919, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (b) and described above.

5. The text of the treaty (*ehadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dilli. See MS. 5, (d).

6. A copy of the correspondence passed between mahārāja Vijē Singhā and rānā Arā Sī, Samvat 1827, concerning the province of Godhavāra, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vajrasūra Mahā Dāna of Jodhpur.

MS. 11 :—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24½" to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *aksaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Singhā of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS :—

(a) खाबड़िया राठौड़ों री ख्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōras, who, with the title of *rāvatas*, ruled in Khābarā, having first Nīlamō and afterwards Girāba for their capital. The work starts from the conquest of Khābarā by Rīnamala Jagamālōta and the founding of Nīlamō. One of Rīnamala's descendants was Gāḡō, whose sister was married at Jesalmer, after which Gāḡō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Soḡhās, inclusive of their capital Nīlamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Singhā. The work begins :—

रिडमल जगमालौत खावड़ लौवी नैं खावड़ मै नीलमौ सहर
रिडमल वसाय आप री रजधानी नीलमै बांधी । पकै रिडमल रा वंस
मैं गांगौ खावड़ियौ ह्वौ etc.

P. 1b it is recorded that the village of Bālevò was given as a *śāsana* to Rohariyò Bārathā Acalò by rāvata Bhara Mala in Samvat 1707, and the *kavitta* composed by Acalò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāranas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Maṇḍalaka and Lākò. Bhāra Mala's descendants are called Posāmiyā, and they are found in the Dedariyāra talò, half *kosa* from Bālevò, and in two villages in Dhāta Maṇḍalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavāṇa. Subsequently, Jaga Māla went to Bāharamera and took Maṇḍalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *piḍhīs* are: (1) Lākò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāṇa Mala, (7) Rāma Siṅha, (8) Rājā Si, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅha, (12) Padama Siṅha, (Māna Siṅha's brother), (13) Bhabhūta Siṅha, (14) Panaji. From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(b) बीकानेर रा राठौड़ राजावाँ री वंसावली, from p. 4a to p. 4b.

A genealogical list of the Rāthōra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅha. At the end, the name of Ratana Siṅha's successor Śirdār Siṅha has been added by a later hand.

(c) राठौड़ाँ री ख्यात सुरू सँ महाराजा अजितसिङ्गजी ताँदे,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vaṃśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vaṃśāvalī*, also from Ādi Nārāyaṇa to Sihò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of *rānis* and their sons and also of *śāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Motī Canda, a *yati* who lived under mahārājā Māna Siṅha. The work is much richer in names and dates than in particulars referring to historical facts, though from *rāva* Māla De particulars become also abundant. The account of *rāva* Māla De starts p. 22a as follows:—

संवत १५८८ राव गाँगे री मरण राव मालदे टीका धड़ि (?)

सौंघल वीरम नू मार भाद्राजण ली रायपुर रा सौंघल मार रायपुर री

जायगा मालगठ करायौ । सं० १५६२ भाद्रवा वद ६ राव मालदे नागौर लीयौ वीरम मांगलीयौ हाकम राखीयौ [नागौर में । कूपौ मेहराजौत फौज में सुसायब थी नागौर लियौ तद गुरां री ख्यात में सं० १५६६ भाद्रवा वद ६ नागौर लियौ लिखीयौ है] ।¹

After the account of the murder of Ajita Siṅgha (p. 94b), a life of Amara Siṅgha is added, beginning as follows :—

कंवर अमरसिंघजी सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजी है वडौ बेटौ टीका-यत । कुंवर श्रीजसवंतसिंघजी है भाग कर राजा श्रीगजसिंघजी है मन में आई टीका थी दूर कौजै तहै राजा श्रीगजसिंघजी कंवर अमरसिंघ नै लाहोर थी लिख मेलीयौ जोधपुर थी ये मेड़तै जाजौ

(d) वीकानेर रा राठौड राजावाँ री पौडियाँ राव वीका सँ महाराजा अनोपसिङ्गजी तई, pp. 100a-b. At the end there is an appendix containing also *piḍhīs* of the Rāṭhōra rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खीचीवाड़ा रा राठौड़ा री पौडियाँ, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Deī Dāsa, son of Sūjō, who settled in Maū, in Khicivārō. The list bears the date Samvat 1693.

(f) राठौड़ अखैराजौताँ री पौडियाँ, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāṭhōra Akhē Rāja Riṇamalōta, i.e. Kūpāvatas, Pañcaīnōtas, etc.

(g) ख्यात री फुटकर वाताँ, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāṭhōras, headed as *Rāṭhōrā rī jūnī vātū* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhāḍhalōta, Nibō Jodhāvata, rāva Riṇamala, rājā Rāya Siṅgha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Samvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tūvara

¹ The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ री वंसावली तथा पीडियाँ, from p. 108a to p.

112a. After a *siranāvō* (=maṅgalācaraṇa), the work is introduced as *Rāṇā rī vamsāvalī*. The descent of the Sisodiyās is traced back to Vijāpāna, son of Vrahmā, and hence, through 56 names ending in °armā, 55 in °āditya, 29 rāvalas and 35 rānās, the genealogy is brought down as far as rānā Sarūpa Siṅgha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rānās is given from Guhāditya, and this includes also *pidhīs* of the various branches and miscellaneous information going as far as Samvat 1771.

(i) कक्वाहाँ री वंसावली तथा पीडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Siṅgha Mahāsiṅghōta

(j) देवड़ाँ सौरोही रा धनियाँ री वंसावली तथा पीडियाँ, from

p. 116b to p. 117a. A genealogical list of the Devarās of Sirohi from rāva Lākhaṇa to rāva Akhē Rāja.

(k) राठोड़ाँ इंदर रा धनियाँ री वंसावली तथा पीडियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthōra rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalōta. It gives also the names of the rānīs.

(l) सौसोदियाँ री वंसावली तथा पीडियाँ नै जागौरदाराँ री

फेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyās from rānā Gira Likhama Si to Jagata Siṅgha, who died in Samvat 1709, giving besides the names of the rānās, also those of their wives and sons. The wife of Likhama Si was Likhama De. a daughter to Rāthōra rāva Tīdō, son of Chādō. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pidhīs* are added of the *Sakatāvata* and *Devaliyā rā* Sisodiyās. P. 123b we come again to the death of Jagata Siṅgha and a list of his *satīs*. Last comes a catalogue of the various *jāgirs*, introduced by a note stating that it was compiled by Mū. Pithō Nārāyaṇōta and brought to Meratō in the year Samvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālas* of Jagata Siṅgha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(m) जेसलमेर रा भाटियाँ री वंसावली, from p. 127a to p.

129b. The work includes three different genealogies of the Bhātīs: the first from Nārāyaṇa to rāvaḷa Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabala Singha Dayāladāsōta (Samvat 1707), and the third from Jesala to rāvaḷa Bhīva, born Samvat 1618. The part of the second *vaṁśāvalī* going from Jēta Sī to Sabala Singha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vaṁśāvalī*, the Bhātīs are represented as *Sūryavaṁśīs*.

(n) बूंदेलों री विगत, p. 130a-b. A genealogical note on the

Būndelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūṛiyākhērō under Gēravāra Rāya Canda. At Dūṛiyākhērō they joined Hāla, a *sirdār* of the *Bēsas*, with whom they proceeded to Gūḍavānō, and hence to Kuḍāra, near Orachō, where they settled. The *pīḍhīs* go as far as the sons of Jhūjhāra Singha, whose names, however, are not given. The note begins:—

बूंदेला पहिली गैरवार रजपूत सु बाराखसी री तरफ नु रहता
तठै कौँ उवाकौ ऊवौ तिख था गैरवार राइचंद उठा था भाज नै
इंडीयाखेडै आया ...

(o) हाडाँ री वंसावली, from p. 131a to p. 133a. A genealogical list of the Hādās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Singha Chatra Sālōta (26th).

(p) जालोर रा घखी चौहाण कानड़दे री बात, p. 133a-b. A

rather trustworthy account of the invasion of Jālora first by Alu Khā and afterwards by Alāva Dī, ending with Kānhara De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhara De, as well as those who three days after, were killed together with Kānhara De's son Virama De. The account begins:—

जालोर गठ चौहाण कानड़दे मांडीयौ सं ॥ १३०० सोनगर

भाखर रो नांव तिण भाखर ऊपर मांडीयो चोदांणां थी सोनगरा
कहाणां पहली भौनमाल राजधानी थी

(g) गढ कोटाँ री विगत, from p. 134a to p. 136b. A note on the foundation of Jodhpura, Mandovara, Ajamera, Citroṛa, Jesāamera, Jālora, Sivāṇò, Vikāṇera, Sojhata, Meratò, Jētāraṇa, Phalòdhī, Sāgāṇera, Pohakarāṇa, Āgarò, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sikari-Phatēpura, Sivāṇò, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇò (p. 135b) begins:—

सिवांणां गढ री विगत ॥ राजा विकरमादीत रो बेटो वीर-
नारायण पंवार रो मांडीयो गढ इण भाखर रो नांव पहली कूंभटौ
कहीजतौ वीरनारायण आय नै पहली तो गढ रा भाखर ऊपरै गढ
मांडीयो पछै पौपलोद रा भाखर ऊपरै गढ मांडणों मांडीयो

(r) जोधपुर रा देवस्थानाँ री विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवाणाँ री विगत, from p. 137b to p. 141b
A similar list of the *talāvas*, *kūās*, *vāvarīs*, *jharanās*, *kuṇḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर वागायत री जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गढ थी जिके जितरे कोसे कै थाँ री विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गढाँ साका ऊवा थाँ री विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rina-thambhōra (Samvat 1352), Citroṛa (Samvat 1355), Jālora (Samvat 1358), and a few other places.

(w) कागदाँ रा इलकाव, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Cāja Siṅgha

and mahārājā Jasavanta Śiṅha of Jodhpur in writing to mahārājā Jè Śiṅha of Jèpura, Satra Sāla of Būḍī, Karaṇa Śiṅha of Bikaner, etc., as well as to the chief *jāgirdārs* of Marwar such as Prithi Rāja Baluvōta, Bhīva Kilyāṇadāsōta, Mahesa Dāsa Daḷapatōta, and others. A specimen of a *sanad* by mahārājā Ajita Śiṅha is also included.

(x) बदरीनाथ रा राजावाँ री वंसावली तथा मारग री वर्णन,

pp. 144a-b This little work contains two parts: a genealogical sketch of the Gadḥavāḷas, and a description of the road to the pilgrimage of Badarīnātha. In the former the origin of the Gadḥavāḷas is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhamī Canda, who invested him with the *jāgīr* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadḥavāḷa. His successors are: Ajāna Sāhi (2), Bahāḍara Sāhi (3), Sahaja Sāhi (4, the founder of Śrīnagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithi Sāhi (11); the last-mentioned one being the king who was ruling at Śrīnagara at the time when the work was composed. The genealogical sketch was written in the year Saṃvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarīnātha. The second part gives an interesting description of the road to the pilgrimage of Badarīnātha, with many names of small localities. The work begins:—

परबतराज बद्दीजी री धरती रा राजा री वंसावली । जात
पंवार धारनगर री थी राजा कलिसाह आयो कमाऊ रा राजा
लिखमीचंद री कलिसाह चाकर रयी लोहिबो गढ जागीरी थी रू
गढ ले नै कमाऊ रा राजा थी फिरियो गढ लीयो तिण थी गढवाल
कहीजे के

(y) पातसाह साहजिह्वाँ री बेटाँ उमरावाँ नै मनसप री विगत.

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śāh Jahā, compiled by the Pañcolī Manohara Dāsa, the Jodhpur *vakīl* at the imperial capital, from documents in the imperial *daftar*, in the year Saṃvat 1696. It begins from the *sāhijādō* Dārā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāṅgārōta rō, whose figures are: *jāti* 700 and *asavāra* 300.

(2) पातसाह साहजिहाँ है सुबाँ री विगत, from p. 146*b* to p. 147*b*. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाह्नी मुनसप री विगत, from p. 147*b* to p. 148*a*. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टीकायताँ है मुनसप री नाँवौ, from p. 148*b* to p. 149*b*. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Śiṅha, Sūra Śiṅha, Gaja Śiṅha, and Jasavanta Śiṅha.

(C) राठौड़ाँ री खाँपाँ री विगत नैँ पौढियाँ, from p. 151*a* to p. 152*b*. A list of the different *khāpas* of the Rāthōras, compiled at about the time of Jasavanta Śiṅha. Each item gives first the origin of the *khāpa* in question, and then the *pīdhīs* or genealogies.

(D) खचौवंस री साखाँ री विगत, pp. 153*a-b*. A list of the *sākhas*, or branches, of the Pāvāras, Gēhalōtas, Cōhāñas, Bhātīs, Solānkīs, Pañihāras, Joīyās, and Rāthōras.

(E) राठौड़ाँ है गनायताँ री खाँपवार पौढियाँ, from p. 154*a* to p. 155*a*. A list of the non-Rāthōra *sirdārs* in the service of mahārājā Jasavanta Śiṅha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजी रा डेराँ री मिसल, p. 155*b*. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp

(G) ऊजदामाँ है गाँव रोकड़ री विगत, pp. 155⁽¹⁾ *a-b*. A list of the villages and stipends of some Singhavī, Pañcolī, Bhaṇḍārī, and Mūhaṇōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानाँ री तथा उमरावाँ री पटौ, from p. 155⁽¹⁾ *b* to p. 156*b*. A description of the *jūqīr* of Rāthōra Rājā Śiṅha Khivā-

vata, *pradhāna* of mahārājā Jasavanta Siṅha, and of the *umarāva* Rāthōra Mahesa Dāsa Sūrajamalōta.

(I) राजसिङ्गजी री बेटियाँ रा बनोला मैँ दरबार सँ मेलियो
तिथ री विगत, p. 156b. A description of the presents sent by mahārājā Jasavanta Siṅha from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅha, in the year Saṃvat 1696.

(J) आँबेर जैसिङ्गजी रा मरणा पर टीकौ मेलियो तिथ री
विगत, from p. 156b to p. 157a. A similar description of the *ṭikō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Siṅha to the throne, Saṃvat 1724.

(K) तिँह्वाराँ मैँ मोताद पावै त्वाँ री विगत, p. 157b. A description of the tips the Darbār used to give to his *paṛadār*, *nāī*, *nāyaka*, *ṇḍa*, *nagārācī*, *doḍhīdār* and *sāhaṇī* on festive occasions.

(L) जेसलमेर रावल अमरसिङ्गजी रा मरणा पर टीकौ मेलियो
तिथ री विगत, p. 157b. A description of the *ṭikō* (horses and robes) sent by mahārājā Ajita Siṅha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅha to the throne of Jesalmer, Saṃvat 1760.

(M) कँवरजी तथा बायाँ रा जनम रौ कर तथा नेग, from p. 158a to p. 159b. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वह्णजी सेखावतजी अन्तरङ्गदेजी री अघरणी री विगत, pp. 160a-b. A description of the presents given on the occasion of the *āgharaṇī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rāṇīs* of mahārājā Jasavanta Siṅha, Saṃvat 1708.

(O) कँवरजी रौ जनमउक्कव रा खर्च तथा पटाँ री विगत, from p. 160b to p. 166b. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithi Siṅha and Jagata Siṅha, sons of mahārājā Jasavanta Siṅha, and also of

the *jāgīrs* assigned to them. Prithī Śiṅha was born Śaṃvat 1709, Ratana kaṃvara—a girl—Śaṃvat 1712, and Jagata Śiṅha, Śaṃvat 1723.

(P) राखीपदा री नेम तथा पटौ, from p. 166b to p. 169b. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rānī* of Sūraja Śiṅha, Pratāpa De, a *rānī* of Gaja Śiṅha, and Jāsavanta De, a *rānī* of Jāsavanta Śiṅha.

(Q) पौराणिक अर जैनौ फुटकर वार्ता, from p. 170a to p. 173a. A collection of miscellaneous information, in the form of bare lists, on the subjects following : partitions of an army, five Prayāgas, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurāṇika sources; and also : riches of a *cakravartin*, sixty-three *śālākāpuruṣas*, fourteen dreams seen by the mother of a *tirthaṅkara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जाताँ री खाँपाँ री विगत, from p. 174a to p. 177b (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes : Vaiṣṇavas, Pirohitas, Vrahmanas, Patēlas, Cāraṇas, Jijīpanthīs, Jātas, Kalālas, Rebārīs, Kāyasthas, Jaina Gacchas, Sunāras, Dhādhīs, Dūmas, Mūhanōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rīnamala, with the help of rānō Lākḥō, wrested Nāgōra from the Muhammadans in Śaṃvat 1444, and how Khīva Śi persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वार्ता, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पातसाही डाकचीकौ आग्रग थी अहमदाबाद ताँई, p. 182a. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Śaṃvat 1704.

(U) पैँडाँ री विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar as well as some other towns in Hindustan.

(V) खलीतौ रौ नकल, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udēpur, namely : one by mahārājā Ajita Śiṅha to rānā Saṅgrāma Śiṅha (Samvat 1775), one by kāvara Vijē Śiṅha to rānā Jagata Śiṅha (undated), one by mahārājā Vijē Śiṅha to rānā Ara Śi (Samvat 1821), one by rānā Ara Śi to mahārājā Vijē Śiṅha (Samvat 1824), and one by rānā Saṅgrāma Śiṅha to mahārājā Ajita Śiṅha (undated).

(W) चारणाँ रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ रौ ख्यात महाराजा अभैसिङ्गजी सँ महाराजा विजैसिङ्गजी तँई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhe Śiṅha of Jodhpur, beginning from the flight of Anara Śiṅha, Rāya Śiṅha, and Kisora Śiṅha after the murder of mahārājā Ajita Śiṅha, and ending with a list of the wives and children of mahārājā Vijē Śiṅha. The account of the demise of mahārājā Abhe Śiṅha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

‘‘औजी¹ नै मंडोर पधराया नै आणदुआई महाराज औबखत-
सिंघजी रौ फेरौ नै वडा महाराज देवलोक ऊआँ रौ हकीकत महा-
राज नै लिखी नै मंडोवर सँ बलाड़ाँ रौ जोधौ मौहकमसिंघ जोध-
सिंघोत अणदसिंघजी रायसिंघजी किसोरसिंघजी नै सतियां रां घोड़ां
चढाय नै ले निसरियो ... etc.

(Y) फुटकर बातें, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly : *sākhās* of the Guhilōtas and Solāṅkīs, *khāṇpas* of the Vāghelās, *sākhās* of the Paṛihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāta of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalō, in the year Samvat 1598.

(Z) सुज० नै नवानगर रा जाड़ेजाँ रौ विगत, from p. 230b to p. 231b. A note on the history of the Jāṛejās of Bhujanagara,

¹ Mahārājā Ajita Śiṅha.

in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārò, in Samvat 1644. At page 231b there is a mention of a daughter of *jāma* Jasò, her name Premā, being married to mahārājā Gaja Siṅha of Jodhpur, Samvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Samvat 1680. that of Rina Mala, son of Lākhò, as Samvat 1702, and that of Rina Mala's brother, Rāya Siṅha, as Samvat 1718. The note ends with an account of the battle of Sakhapārò (Samvat 1719), in which Rāya Siṅha was killed together with his son Bāmā-niyò and six hundred Rajputs, after which event Satò, Rina Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyaci put in his place (Samvat 1720). The work begins :—

गौड़ियो मंचवादी तिण समुद्र है तट अक वडौ सर्प मंच है बल
काड़ियो आखों संह मारै आगै साप पाकै गौड़ियो ह्यौ ... etc.

After the legend explaining the founding of Bhujanagara. the historical part begins as follows :—

राव भारै मुज वसायो तीण है बेटा १ खंगार १ लखधीर १
तमायचौ १ अजो १ रामसिंह १ जंगड़ १ अमेराज १ सुजो १ कूम्भो १
नव तो अै नै दसमो भारा रौ वडो बेटो मेघ यौ सो भारै जीवतां
हौज सुवौ ... etc.

(a) हिंदूस्तान ग सहराँ री क्कैटी तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Khambhāyaca, Surata, Kali koṭa, Kāci koṭa, etc.

(b) बांधवगढ़ रा घण्णी वाघेलाँ री वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhava-gaḍha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Siṅha, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karṇa Dehriyā rò, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Siṅha Vāghelò are : (1) Vira Bhāṇa, (2) Rāma Candra (Vira Bhāṇa's son ?), (3) Vira Bhadra, (4) Vikrama Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jīta was succeeded by (5) Amara Sīngha. The work begins :—

पहली बाघेला गुजरात है मुलक मैं भोमिया था सु बाघेलौ
वरसिंहदेव प्रयागजी जात्रा गयौ तरेँ मुलक खाली देख लीधां नूं मार
लियौ ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anāhalanagara, from Lūṇa Sāha (= Lavaṇa Prasāda) to Karna Gahalaṛò (= Ghèlò). It begins :—

लूंगसाह पंचवीस ।

(7) अणहलपाटण रा क्वावड़ा भाण नै सोलङ्की राज बीज तथा
मूलगज रौ विगत, p. 233a. An account of how the Solanki
brothers Rāja and Bīja gained the favour of Bhāṇa, the last
Chāvarò ruler of Anāhalapāṭaṇa, who gave his sister Ruka-
maṇī in marriage to Rāja, and how Rāja's son Mūla Rāja
killed him and took possession of his kingdom. It begins :—

पाटण भाण क्वावड़ौ राज करतौ तरेँ सोलींकी राज नै बीज बेहं
मारवाड़ सूं दारका जाता था सो पाटण ऊतरिया.....

(8) राव रियमल री नाडूल रा सोनगरां नै मार धरती लेणी,
pp. 233a-b. A description of the snare laid by the Sonigarās
to the Rāthōra rāva Riṇa Mala at Nādūla and his taking
revenge on them and conquering the place. Beginning :—

राव रीडमल सोनगरां है परणीया था तद सोनगरां री राजदानी
नाडोल थी नै वांव धणलो सोभत रो सोनगरां आप री बाई नै
दीनो थो

सोनगरौ जसवन्त काम आवण री विगत तथा उण गौ गीत,
from p. 233b to p. 234a. A very short note on how the Sona-
garò Jasavanta died at Bhaṭanèra fighting against odds of
Muhammadaus, after cutting off his wife's head and tying it
to his neck, and his commemorative *gita* beginning :—

जुग पर पखै गा मूक जोवतां ।

(11) जोधपुर महाराजा अजितसिङ्गजी री ख्यात संवत १७६४,
१७६५, १७६६, १७६७ गौ, from p. 234a to p. 242b. A fragment

of a chronicle of the time of mahārājā Ajita Singha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Saṃvat 1764, to the execution of the Bhāṇḍāris Vithala Dāsa and Giridhara Dāsa in Saṃvat 1767. The chronicle begins:—

राठौड़ मुकुन्ददास सुजाणसिंह आईदांगैत चांवावत पाली रौ धखी
परधान नै सिंगवी तखतमल विजैमलौत दीवांख और भईयौ उदैराज
नै अक मुनसी आगरा रौ थौ सो यां सारां हौ नै सिरपाव दे रुपिया
दे महाराज औअजौतसिंघजी पातसाह बहादरसाह रै सांमा मेलिया
औ जाय नवाब खानखाना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cāraṇa Āsiyò Gapeśa Dāna of Jodhpur.

MS. 12:—**जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .**

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½" to 10", and containing from 20 to 26 lines of writing of 20 to 30 *akṣaras*. Marwari script. The MS. was written some time after the year Saṃvat 1937, reference to which is found p. *xa*, but the original from which it was copied, was composed about Saṃvat 1721, under the reign of mahārājā Jasavanta Singha and the ministership of Mūhaṇḍa Nēṇa Sī. The MS. contains:—

(a) अकबर रै समै रौ मुनसप रौ विगत, from p. *ia* to p. *iiia*.

A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabḍārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Aini-Akbarī*.

(b) पातसाही हिन्दु उमरावाँ रौ विगत, from p. *iva* to p. *ixa*.

Three tables giving the names and ranks of the Hindū *munsabḍārs* under Akbar, Jahāngīr and Orangzeb.

(c) नागौर रौ हगीगन, from p. *xa* to p. *xiib*. An historical

and geographical sketch of Nāgōra, compiled not long after the Census of Saṃvat 1937. It starts with the founding of Nāgōra at the time of Cōhāṇa Prithī Rāja in Saṃvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjādās taking Nāgōra from Ratana Singhā, the son of Prithī Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 rāva Cūḍō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tūkalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिङ्गजी रै मनसप रौ नाँवौ नै थोड़ौ रत्तान, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Singhā, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिङ्गजी रै मनसप रौ नाँवौ नै थोड़ौ रत्तान, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jè Singhā of Jèpura, with special reference to the campaigns against Sujō and Sivājī.

(f) जोधपुर रा परगनाँ रौ विगत तथा राजावाँ रौ ख्यात, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Singhā. The survey was probably made by Mūhaṇōta Nēna Sī with the help of some Pañcolis, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcoli Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Parihāra rulers of Maṇḍora to the reign of mahārājā Jasavanta Singhā, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc., are abundantly quoted. The introductory historical account begins:—

आदि सैहर मंडौवर थौ सु सासत्र माहै पदमपुराण माहै
भोगसील परवत सुमैर रौ बैटौ कहौ कै तीण रौ भोगसील माहातम
घणौ कहौ कै मांडलैसर माहादेव नागद्रहौ नदी सुरजकुंड रौ घणौ
माहातम बखाणीयो कै ,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur:—

सं० १७२१ रा पौस माहै कसबै जौधपुर हाट कै सु प० हर-
कीसन कने कहै नै मंडाया । वीगत हाटां रौ ।

२१ नागौरी दरवाजे बारै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following: Haveli (i.e. Jodhpur), Pipāra, Bīlārò, Vāhālò, Khèravò, Rohiṭha, Gūḍovaca, Pālī, Dunārò, Bhādrājana, Kodhanò, Vahālavò, Setrāvò, Ketu, Dechu, Osivā, Khīvasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144a-150a), and next revised systematically, *tapò* for *tapò*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Haveli *tapò*:—

१ भादावसीयो

रु० २००

रजपुत बसै वज्जजी रे तलाव पौवै

स० १५ स० १६ स० १७ स० १८ स० १९

१० ४२ ५८ १२० १२६ (p. 151b).

१ बालरवौ

[रु०] १५००

कुंभार बोहरा बांणीयां रजपुत बसै अरट ६ कौसीटा ६ चांच १०
जगै दुसाखौ

स० १५ स० १६ स० १७ स० १८ स० १९
 २६८ १३८६ १२७० १२२२ १०२० (p. 153b).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are :—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētārāṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇō (pp. 373b—404a).
- (6) Phalodhī (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarāṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी फुटकर वार्ता, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇōta Nēṇa Sī and Pañcōḷi Narasiṅha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Sīṅha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakhuhā* of the different *tapās* in the Jodhpur *pargana* under Udē Sīṅha, Sūraja Sīṅha, Gaja Sīṅha and Jasavanta Sīṅha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Sīṅha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *tāhina* (public elargition) given by Mūhaṇōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

The MS. belongs to Cārana Vāṇasūra Mahā Dāna of Jodhpur.

MS 13:—मूहणैत नैणसी री ख्यात .

A MS. in the form of a *pothā*, consisting of 130 leaves covered with writing, of the size of 13½" to 10½", except the

last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇōta Nēṇa Si (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhātis, then those of the Jārecās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavānas and Solankīs.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 14:—राठौड़ों री वंसावली तथा पौढियाँ .

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12¾" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthōṛū rī vaṃsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pūḍhīs*, or genealogies. The *vaṃsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information : after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāsā. It is only p. 8b we come upon Jē Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthily as far as Sīhō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vaṃsāvalī* ends with

Jasavanta Singha, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vamśāvalī* begins :—

श्रीपरमपुरुषपरमात्मने नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगणेशाय नमः ॥ अविरलमदजलनिवहं । भ्रमरकलानेकसेवति (sic) कपोल । अभिमतफलदातारं । कामेशं गणपति वंदे । ॥ श्रीनाग-
गणेशोत्तरेणा प्रसादात् ॥ श्रीराठौड़ां रौ वंसावली लिख्यते ॥ तत्रादौ भगवानस्तुतिः ॥

The *pīḍhīs*, or the latter part of the work, begin from p. 16a, and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udē Singha and Jasavanta Singha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jiva Rāja of Phalodhī.

MS. 15 :—राठौड़ां रौ वंसावली तथा पौढियां नै फुटकर ख्यात रौ वातां .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathena Jivana Dāsa (see last page). from MSS. in possession of *pūjya śrī Ja [ga . . .]* — the name has been scratched—and Rāṭhōra Kirata Singha Sūrajamalōta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following:—

(a) રાઠૌડાં રી વંસાવલી, 12 leaves left. Written on much the same lines as the *vaṃśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jāsvanta Siṅgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Samvat 1735.

(b) રાઠૌડાં રી સાખાં રી પૌઢિયાં, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Maṇḍalāvatas, and Jētamalōtas, from rāva Rīṇa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

રાવ રિયમલજી પુ. ચાંપૌજી સોનિગરાં રા માંચેજ તિય રો
પરવાર કૈ । ચાંપૌજી વડૌ ઠાકુર ઝચૌ રાવ રિયમલજી ચાંપાજી નું
ગાંવ કાપરેડૌ દીયૌ થૌ પકૈ સૌધલાં સું વેઢિ ઝઈ તઠૈ ચાંપૌજી કામ
આયા . etc.

(c) રાઠૌડાં રી પદ્યમય વંસાવલી, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihò, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sihò's predecessors, from Sihò (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōras is again traced to Vrahmā, from whom Sihò is the 182th in descent. At this point begins the work proper, with Sihò's arrival in Pālī:—

કવિત્ત: ॥ દોય સૌ પચવીસ અશ્વ । સાત હથળી પંચ સિધુર ।
મલસત ગાઢે માર । ખજાન પંચ તીસી ચહ્ચર । રૂડા રથ રૂકવીસ ।
અસી લદીયાં વલિ ઓઠી । પાંચી પનર પખાલ । પાંચ સૈ સંબલ પોઠી ।
સાત સયજ સબદવેધી સુમટ । દોઢ સહસ ધાનુષધર । કનવજ ચક્રી
સૌહૈ કમધ । આયૌ પાલી એણિ પરિ ॥ ૧ ॥ અથ સૌહાજી નૈ કન-

वज्रदेश थी जती सिद्धि श्रीसिद्धिसूरिजी आंखा है । अने पालीनगर
पालीवाल ब्राह्मण जेसो राज करै है । तिख आंखाया (sic) है तिका
वान जथाविधि वातकथा लिखी[जै] है ।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sihō's settlement in Marwar, in which a Jain monk, Jīnadatta Sūri, plays a very prominent part. The episode of Lākhō Phūlānī is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī ri vāta* :—

अक दिन सोनिगजी पासि घणा चारण भाट डूब आया पिणि
घर मै घलां घण (?) पड़े है । खांण नूं ईतरौ नही जितरौ बिड़
दांतां वीचि दीजै । ति

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिड़ियाँ रौ वंसावली, 4 leaves. A genealogical sketch of the Khiriyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravārō, whence the epithet of Corārās. Amongst them two brothers were born: their names Cōmuha and Kolha. From the former sprung the Khiriyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows :—

मूल आदू ब्राह्मण ऊता । आदू चोरवाड़े गांर समंद कनारै
रहता । तिख चोराड़ा कह्यै ॥ चौमुह १ कोल्ह २ दांड भाई
ऊन्ना etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vamsāvalī* was copied from a MS. in the possession of Nēṇa Sī Mūṇṭa.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows :—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindī, beginning :—

..... आकास ते वायुत्यन्नाः वायु ते तेज उत्पन्नाः तेज ते ब्रह्मांड
उत्पन्नाः ब्रह्मांड ते पाणी उत्पन्नाः पाणी ते अंड उत्पन्नाः अंड पट कुटका
(sic) भयेः ते जल मध्ये विष्णु रहै है ... etc.

(f) सालोतर or, more properly, शालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwarī and Hindi. It begins:—

प्रथम घोड़ा संपन्न ऊताः आकास दिसा गमन करताः पक्षे
शालिहोत्र रिख प्रबोधाः अखां की पाख काटी व्युं वाहन जोगि
होई ... etc.

(g) वातां मारवाड़ि री मारवाड़ि रां राठौड़ां री, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like : Jē Māla Meratiyō, Prithī Rāja Jētāvata, Khivō Ūdāvata, Jēta Si Ūdāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāpōta, Teja Si Kūpāvata, Mālana Kūpāvata, Deī Dāsa Jētāvata, Jēta Si Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Rīṇa Māla and Jodhō, one on Udē Siṅgha, Māla De's successor, and one on rāṇō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Siṅgha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता री जैमल री ॥ जैमल मेड़तौ उभौ मेल्हि नँ नीसरि
गयो । राव मालदे मेड़तौ लीयौ । जैमल रा घरां री जायगा कोटड़ी
पाड़ि । मूला वहाड़ीया । संवत १६१२ फागुण सुद १२ मेड़तौ
लीयौ

(h) मारवाड़ि माहे राठौड़ रजपूत रावतां रा उत्तन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāṭhōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत । राव चंद्रसेन तांइ रावाइ थौ ।
मोटै राजा उदैसिंघ राजा रौ किताब पायौ । मेड़तौयां रौ वडेरौ होय
सो राज्य (sic) कहावै

(i) घोड़ां रा औखध, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरती खीणै दांत सु खिणै कान सु न रहै (१) तिण नु
उखद । पीत पापड़ो

(j) रजपूतों री वंसावली तथा साखाँ, 4 leaves. Lists of bare names.

(k) दिल्ली री पट्टावली, 3 leaves. Tables of the rulers of Dilli, from rājā Vasu Deva Tāvara (1st) to suritāṇa Pharak Śāha (103rd), giving the years, months, days and hours of the reign of each.

(l) जोधपुर मेड़ना पोहकरण फलोधी नै पाली रा घरों री विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिल्ली री पातिसाह री धरती कै तिण री सोबाँ री सरकार री परगनाँ री दामाँ री विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire

The MS. belongs to Mathena Jiva Rāja of Phalodhi.

MS. 16:—जोधपुर रा राठौड़ाँ री ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15 $\frac{3}{4}$ " for 13 $\frac{1}{4}$ ". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwarī running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āi Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindi

as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādhū Bhoma Dāna of Mirasara (Vāli).

MS. 17:—वौकानेर रौ ख्यात सिंहायच दयालदास रौ वणायोड़ी .

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" × 9¾". From 15 to 21 lines of writing for page, and from 20 to 30 *akṣaras* for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyōta of Bikaner*, compiled by Cāraṇa Siṇdhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅgha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). (Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Dronapura from the Mohilas, down to the death of mahārājā Sarūpa Siṅgha, in Samvat 1757. Beginning :—

मोयल सज्जणोत जात चहुवाण क्वाप[र] द्रोणपुर धणी हुवो तिण
रौ हकीगत [॥] चहुवाणौ नै मोयलौ वीचे इतरौ पीछी हे [:] चहुवाण
१ चाह २ घणसूर ३ राखै चाह रो बेटौ गं[ग]पण कहांखो राखौ
इंद्रवीर ४ अरजन ५ सूरजन ६ मोयल ७ ईण मोयल रे पेटराखेल
मोयल केहांणा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṅgha, in Samvat 1757, down to the demise of mahārājā Ratana Siṅgha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavitta* by Viṭhū Bhoma, the last of which runs as follows :—

ईधक सूरान्ह अवकाय । सूपे उक्कव पूत्रेश्वर । अषंड धर
आसीस । वना नित वधो वीकपुर । वधो संपत सत वार । वधो नित
पुत्र वधाई । वधो रौद विसवार । वधो सुष सिध सदाई । वसमाद
जीती आधुस वदो । चढ (sic) प्रीयोग जीम वीसतरो । सामद्र सूर्धोल
(sic) सिरदार सा । कोड़ जुगाँ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vāṇasūra Mahā Dāna of Jodhpur.

MS. 18:—राठौड़ाँ रौ ख्यात तथा पौढियाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" × 8½". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Saṃvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Siṅgha. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Siṅgha. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठौड़ाँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155b, where it ends with a list of the *satīs* of rāva Amara Siṅgha. Leaves 1-4 are lost. The work begins with one of the customary lists of *paurāṇika* names, some of which are illustrated by occasional quotations of *kāvittas* in *Diṅgaḷa*. With p. 10b begins the account of rājā JēCanda and Prithi Rāja.

which is a rather lengthy one and almost all in verses, and continues as far as p. 156, where the history of the Rāthōras proper begins with Seta Rāma and Sihò. After a list of the wives and sons of Sihò, the narrative proceeds with an account of Lākhò Phulānī, beginning as follows:—

॥ वाकौ ॥ दोइ घड़ी दिन ऊवै तरै लाषौ फूलांणी घाह मेल्लै
तरै राखइत भांजेज लाषा नूं पुक्कीयो घणौ हठ कौयो लाषा रै
बैरां २० तिणां माहे एक अपकरा तरै लाषै कछ्यौ तो नूं अपकरा
कहसी etc.

The narrative continues with the descendants of Sihò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Singha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Singha, the elder brother of Jasavanta Singha, beginning:—

राज श्रीगजसिंघजी सं १६६४ जेठ सुदि ३ आगरे राम कछ्यौ
तरै साहिजहां पातिसाह रावाई रौ किताब अमरसिंघजी नूं दे ने
नागौर दीयो...अमर सिंघजी रै साथ नागौर नै वीकानेर राजा
करण रै साथ गांव जावणीयो वीकानेर नै नागौर रै कांकड़ि कै तिण
ऊपरा बेडि ऊई (p. 150a).

The second part of the work, or (b) राठौड़ां री पौदिथां extends from p. 156a to the end (p. 974b), and contains genealogies of all the Rāthōras from the time of rāva Jodhò (end of the Samvat-Century 1400), to the time of mahārājā Jasavanta Singha (beginning of the Samvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sihò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Singha, then those from the brothers of Sūra Singha's father Udè Singha (pp. 182a-214b), then those from the brothers of Udè Singha's father Māla De (pp. 214b-220a), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Uḍṣiṅghōṭa</i>	..	...	....	pp 156a-199a;
<i>Māladeōṭa</i>	..	..	....	pp. 199a-214b;
<i>Āṅgāuta</i>	..	..	....	pp. 214b-220a;
<i>Vāghāuta</i>	..	....	....	pp. 220a-222b.
		<i>Ūdāvata</i>	..	pp. 223a-253a,
		<i>Narāvata</i>	..	pp. 253a-273a.
<i>Sūjāvata</i>	.	<i>Sekhāvata</i>	..	pp. 273a-274a.
		<i>Deīdāsōṭa</i>	..	pp. 274a-278a,
		<i>Pirāgōṭa</i>	..	pp. 278a-280b,
		<i>Sāḡāvata</i>	....	pp. 280b-282a;
		<i>Dūdāratu</i>	..	pp. 309a-3.
		<i>Varasiṅghōṭa</i>	.	pp. 381-400a.
		<i>Karamasōṭa</i>	....	pp. 400a-430.
		<i>Rāipālōṭa</i>	..	pp. 431a-433.
<i>Jodhāvata</i>	..	<i>Bharamalōṭa</i>	....	pp. 434a-440b.
		<i>Sivarājōṭa</i>	..	pp. 441a-443b.
		<i>Jogāvata</i>	or	
		<i>Khaṅgārōṭa</i>	..	pp. 444b-451b.
		<i>Vīkāvata</i>	..	pp. 452a-466a.
		<i>Vīdāvata</i>	..	pp. 466a-470b;
		<i>Kandhalōṭa</i>	..	pp. 479a-491b.
		<i>Akhērājōṭa</i>	..	pp. 492a-605b,
		<i>Cāṇpāvata</i>	..	pp. 606a-645a,
		<i>Bhākhurōṭa</i>	or	
		<i>Bālāvata</i>	..	pp. 645b-661b,
		<i>Maṇḍalōṭa</i>	..	pp. 662a-685b.
		<i>Dūḡarōṭa</i>	..	pp. 686a-703b,
		<i>Pātāvata</i>	..	pp. 705a-724b,
		<i>Rūpāvata</i>	..	pp. 725a-739b,
<i>Riṇamalōṭa</i>	..	<i>Karanōṭa</i>	..	pp. 744a-750b,
		<i>Lakhāvata</i>	..	pp. 751a-753a,
		<i>Māḍaṇḍōṭa</i>	..	pp. 753b-763a,
		<i>Sādōṭa</i>	..	pp. 763b-766a,
		<i>Vērāuta</i>	..	pp. 766b-768a,
		<i>Jaḡamālōṭa</i>	or	
		<i>Khetasiṇḍōṭa</i>	..	pp. 768b-775b,
		<i>Aṇabālōṭa</i>	..	pp. 776a-781b,
		<i>Nāthūṭa</i>	..	pp. 782a-b,
		<i>Jētāmālōṭa</i>	..	pp. 783a-784b;
		<i>Bhīvōṭa</i>	..	pp. 790b-797b.
		<i>Aṇakamalōṭa</i>	..	pp. 798a-802b,
<i>Cūḍāvata</i>	..	<i>Raṇadhīrōṭa</i>	..	pp. 803a-812.
		<i>Kānhōṭa</i>	..	pp. 813b-819b.
		<i>Pūnapālōṭa</i>	..	pp. 820a-821b,
		<i>Satāvata</i>	..	pp. 830a-831(?);

<i>Vīramōta</i> ..	{	<i>Devarājōta</i> ..	....	pp. 831(?) - 841a,
		<i>Gogādeōta</i> ..	....	pp. 841b - 843a.
		<i>Jēsiṅghōta</i> ..	....	pp. 843a-b,
		<i>Vijōta</i> ..	..	pp. 843b;
<i>Salakhāvata</i> {	{	<i>Mālāvata</i> ..	....	pp. 856a - 888b.
		<i>Jēlamālōta</i> ..	....	pp. 889a - 910b.
		<i>Sobhitōta</i> or		
		<i>Suhaṛōta</i> ..	....	pp. 911a - 919b :
<i>Kānharadeōta</i> ..			....	pp. 920a - 930b :
<i>Rāipālōta</i> ..	{	<i>Kelhanōta</i> ..	....	pp. 931a - 933a,
		<i>Sudōta</i> ..	..	pp. 933a - 935b ;
<i>Dhūhaṛōta</i> ..			..	pp. 936a - 937b :
<i>Āsathānōta</i> ..	{	<i>Jopasōta</i> ..	{	<i>Ūhara</i> .. pp. 938a - 955a.
				<i>Sīdhala</i> .. pp. 955b - 961b,
				<i>Jolū</i> .. pp. 961b - 963b.
				<i>Sivālōta</i> .. pp. 964a - 965a ;
		<i>Dhādhala</i> ..	....	pp. 965a - 966b.
<i>Sihāuta</i> ..	{	<i>Cācigōta</i> ..	....	pp. 967a - 968a ;
		<i>Sonigōta</i> ..	....	pp. 968b - 970b,
		<i>Ajōta</i> ..	....	pp. 974a-b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work :—

१५ देईदास सूजाउत चौहानां रौ भांणेज सेखाजी रौ भाइ
सेखोजी मारीया तरै देईदासजी नुं रजपूते काडीया कहौ सेखोजी
नीकलीया थे कांइ मरौ तठा पक्कौ देईदासजी चौतोड़ विग्रह ऊवौ
बहादर पातिसाह गुजराति रौ आथौ विक्रमाजीत सीसोदीया काना
चौतोड़ ली तठै देईदासजी जाइ गठि चठि नै कामि आया

१६ कान्ह देईदासौत कान्हजी वागड़ि कामि आथौ

१७ अचलदास कान्हौत अचलदासजी नूं मोटै राजाजी वागड़ि
था आंणि रोहौठ रौ पटौ दोथौ

१८ बलिभद्र अचलदासौत रोहौठ रौ पटौ वरकरार पक्कौ सं°
१६७७ पटौ ऊतारौथौ पक्कौ राम कह्यौ

१९ कल्याणदास [बलिभद्र रौ]

२० ईसरदास [कल्याणदास रौ]

१९ सुजाणस्यंघ [बलिभद्र रौ]

१८ केसौदास [अचलदासौत] सं° १६६५ जाल्हकौ पीपाड़ रौ
गांव ४ सं संवत १६७४ काड्यौ बलिभद्रजी साथै पक्कौ सं° १६७७

मोतीसरौ सीवांगा रौ गांव ३ सुं [दीयौ] सु सं° १६७७ बलिभद्रजी
साथै बले क्वाडीयौ

१६ सुंदरदास [केसोदासौत]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कन्द, pp. 254a-256b. A small poem in *chandās* in honour of *rāva Goyanda* of *Pohakaraṇa*. By an author unknown. Beginning:—

माहेसुर त्रिपुर ऊँऊण मोहः (sic)
आधौ जुग वीतौ भारथ अहः
अमोक्षां कौरव नै अरजनः
जुजिठिल राम दुरजोधनः etc.

(2) रावल माला सलखावत रौ गुण बारठ आसा रौ कहियौ, pp. 844a-850a. A small poem in honour of *rāvala Malinātha*, the son of *Salakhò*, by *Bārathā Āsò*. Beginning:—

सुरधर माहि महैवौ मंडण
षड्ग भयंकर षल धर षंडण
मिणयड तँ महीपति मालै
मुइ षंड षाघा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. supra, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of *Kavirājā Āsiyò Gaṇesa Dāna* of Jodhpur.

MS. 19:—राठौड़ाँ रौ पौढियाँ .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.

Size $12\frac{1}{2}'' \times 8\frac{3}{4}''$. The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.¹ The number of lines in each page varies from 20 to 6. The average number of the *aksaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Saṃvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāthōras—राठोड़ों री पौडियाँ—from the middle of the Saṃvat-Century 1400, to the beginning of the Saṃvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sihò, but from rāva Cūḍò, who is marked 1. All the genealogies are traced back to the sons of Cūḍò and the sons of Riṇa Mala, wherefrom the different *khāpas* have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhò, are omitted in the work. The general arrangement of the book, and the origin of the different *khāpas*, is clear from the prospectus given below:—

	Rāva Cūḍò Viramòta	....	pp. 1a-5b;
Cūḍāvatas,	Bhivò, whence the	<i>Bhivòta</i> Rāthōras.	pp. 7a-23a,
	Sahasa Mala, ..	<i>Sahasamalòta</i> ..	pp. 24a-23b,
	Kānhò, ..	<i>Kānhāvata</i> ..	pp. 29a-39b,
	Riṇa Dhira. ..	<i>Riṇadhivòta</i> ..	pp. 40a-51b,
	Pūnò, ..	<i>Pūnāvata</i> ..	pp. 53a-57a,
	Satò, ..	<i>Satāvata</i> ..	pp. 59a-82a,
	Araka Mala ..	<i>Arakamalòta</i> ..	pp. 85a-96b,
	rāva Riṇa Mala		
	Cūḍāvata	...	pp. 97a-103b;
Riṇamalòtas.	Māḍaṇa, whence the	<i>Māḍanòta</i> ..	pp. 104a-114b,
	Sāḍò, ..	<i>Sāḍāvata</i> ..	pp. 115a-116b,
	Cāpò, ..	<i>Cāpāvata</i> ..	pp. 117a-159b,
	Nāthū, ..	<i>Nāthūòta</i> ..	pp. 160a-162a,
	Bhākhara Si., ..	<i>Bhākharasivòta</i> or	
		<i>Bālāvata</i> ..	pp. 163a-184b,
	Kāḷhala, ..	<i>Kāḷhalòta</i> ..	pp. 185a-200b,
	Jaga Māla, ..	<i>Jagamalòta</i> or	
		<i>Khetasivòta</i> ..	pp. 204a-214b,

¹ After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rinamalôtas.	Karana.	whence the	<i>Karanôta</i>	Rāthôras.	pp 215a-224b,
	Lakhô,	„ „	<i>Lakhāvata</i>	„	pp. 226a-233b,
	Maṇḍala,	„ „	<i>Maṇḍalā</i>	„	pp. 231a-256a,
	Patô,	„ „	<i>Pātāvata</i>	„	pp. 258a-282b,
	Rūpô,	„ „	<i>Rūpāvata</i>	„	pp. 283a-290a.
	Vêro,	„ „	<i>Vērāvata</i>	„	pp. 292a-299a,
	Jêta Māla,	„ „	<i>Jêtamālôta</i>	or	
			<i>Bhojarājôta</i>	„	pp 300a-307b,
	Dūgara,	„ „	<i>Dūgarôta</i>	„	pp. 309a-324a,
	Aṛaka Mala,	„ „	<i>Aṛakamalôta</i>	„	pp. 326a-329a,
	Sakatô,	„ „	<i>Sakatāvata</i>	„	pp. 330a-b,
			<i>Jêtavata</i>	„	pp. 332a-350a,
			<i>Kûpāvata</i>	„	pp. 351a-360a,
			<i>Rāmôta</i>	„	pp. 361a-362a,
			<i>Sūdāsôta</i>	„	pp. 363a-364a,
			<i>Rānāvata</i>	„	pp. 366a-371a,
	Akhê Rāja,	„ „	<i>Singhaṇôta</i>	„	pp. 372a-b,
			<i>Mālāvata</i>	„	p. 374a,
			<i>Rāvalôta</i>	„	pp. 376a-377a,
			<i>Sûrôta</i>	„	pp. 377b-380a,
			<i>Sihāvata</i>	„	pp. 381a-383b,
			<i>Nagarājôta</i>	„	pp. 384a-386b.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khûpa* a short biographical account is given. In the case of rāva Cūḍô and rāva Riṇa Mala, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūḍô, the genealogical part proper begins from his son Bhîva, as follows:—

राठौड़ भौव चुडावत रौ परवार [1]

भौव चुडावत वडौ ठाकुर ऊवौ राव रिणमल नुं चीतोड़ चूक
कीयो माराणा तिण दिन भौव दारू घणौ पौ नै सुता था सु राव
जोधौ रातै नीसरीयौ तरै घणु ह्री भौव नुं नै वरजांग नुं जगायौ
पिण जागै नही तरै वरजांग नुं राव जोधौ ले नीकलीया नै राणा रौ
साथ डेरां उपर आयौ सु भौव नुं सूतां हाथ घालीया अटक माहै
कीया.....

रा । भौव चुडावत रा बेटा

३ राठौड़ वरजांग भौवौत वडौ रजपूत अक पाषर लाष पाषर
घणौ बेट जीतौ राव रिणमल जोधा सता रौ वैर माहै घणौ कारण

ऊँचौ असंघ प्रवाडौ जैतवादी ऊँचौ साल्हावस नदवांणसर गुडौ मोगडौ
भावी लांबौ जुडलीअे गांव पटै वरजांग वैरवाराह परभोमपंचाइय
ऊँचौ (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 20:—पौडियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size $12\frac{1}{8}'' \times 8\frac{3}{4}''$. The MS. contains an average of 15 lines of writing per page, and about 15 *akṣaras* per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Saṃvat-Century 1700.

The MS. contains:—

(a) हमीरौत भाटियाँ रौ पौडियाँ, pp. 91a-103b. Genealogies of the Hamirōta Bhātīs extending for a period of 11 generations, from Hamīra Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटौ केल्हण रौ वंसावली तिय माहे

६ हमीर देवराज रौ

१० लूणकरन हमीरोत

११ सतौ लूणकरनोत राव रिणमल नुं राखै कुंभै चीचोड़ चूक
कर तठै काम आयौ रावजी सुं सता रौ बोल थौ ज रावजी
वांसै ऊं नह्यौ जीऊं...

(b) सौसोदियाँ रौ पिरियावली, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇò Bhamuṇa Sī (1st) to the 18th generation. Beginning:—

॥ सौसोदीयां रौ पौरियावली सौसोदीया गुहिलोतां रौ साध
माहे कै

१ रांखौ भमुणसी जिण था रांखा ऊवा पैहली रावल कावता (sic)
पकै भमुणसी था रांखा कहांणा

२ रांखौ भीवसी etc.

(c) आहाड़ां री पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dīgarapura and Vāsavāhājā, from rāvaḷa Kānharā De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां धाणीयां री पौडी [1]
आहाड़ा सौसोदीयां माहे ग्रहादि री जोगादित नै जोगादित री बापे
रावल आहाड़ वसोयी तठा था आहाड़ा कहांणा

१ रावल कान्हड़दे करमसी री कान्हड़दे था श्रीनाराइन था
पौडी १२६ कै तिणां वीगत और ठोहड़ मंडी कै .

(d) चन्द्रावतां री पौडियाँ, pp. 118a-119a. Pedigrees of the Candrāvata Sisodiyās of Rāmapurō, from rāvaḷa Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भाटियाँ री पौडियाँ, pp. 121b-156b. Genealogies of the Jesā khāṇpa of the Bhāṭis from rāvaḷa Kehara (9th generation from rāvaḷa Jesaḷa) to the 17th generation. Beginning:—

॥ भाटीयां री आगली वात तो घणी कै रावल जेसल दुसाज
रो तीण सं ॥ [१२१२] जेसलमेर बंभण रसे दीघायो तीण ठोड़
वासोयो तठा पकै इतरा पाट

१ रावल जेसल दुसाज रो जेसलमेर रो गढ करायो

२ रावल सालवहण etc.

(f) गुहिलोतां री पिरियावली, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोतां री पीरीयावली गुहिलोतां री चौवीस साध कै

१ गोहादित २ गोहिलोत ३ छोड़ ४ चोल ५ घुमाण

६ रावल बापौ घुमाण री रावल बापौ आहाड़ि ठाकुर ऊवौ
तठा था आहाड़ा कहांणा दले पांगुला राजा जैचंद राठोड़ रे परणीयो
थौ etc.

(g) भायलाँ री पौडियाँ, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning:—

भायल पाव वली भायली पांवारां री ३५ पैवीस साष पांवारां
मै अक भायलां री साष ले मै (?) भायलां री मायासरौ वली भायली
गोहोसा (?) मगरा (?) नौवौ (?) नै सीवाणची

१ महारिघरघेश्वर २ सायर महारिघ रौ

३ उत्तिमरी ४ पदमसौ

५ सजन भायल

१ सजन भायल पदमसौ री सजन वडौ रजपुत ऊवो...

(h) ऊलाँ री पौडियाँ, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilōtas, from Hula Sālhā rō (2nd) to the 12th generation. Beginning:—

॥ ऊल गैहलौतां री चौवीस साष मै मोलै घेतौ ऊल सोजित
वडौ रजपुत ऊवौ वडौ ठाकुराई ऊई पक्कौ कतरेहेके दोने ऊलां कन्हा
सोनगरे सोजित लो etc.

(i) मांगलियाँ री पौडियाँ, pp. 178a 179b. Pedigrees of the Māṅgaliyās of Isarū, from Dulhō Kilū rō of Khīvasara (1st) to the 10th generation. Beginning:—

॥ इसर वेदु रा मांगलोया री वीगत पैहलौ घोवसर रहता

२ मांगलीयां रै

रांगी धरपाल

मोटुं राव

उहड़ राव

धांधड़ै

कीलु

१ दुल्हौ कीलु रौ दुल्हौ घोवसर थकौ चारण हेक सिधराव
जसिंधदे सु बहस करि आयौ थौ उग नुं आप रौ दिकरौ वैरौ दांन
दीयौ पकै चारण ले जाय नै सिधराव नु दिषायौ तरै राजा सिधराव
वैरा नु आपरौ बेटी परणाई etc.

(j) श्रीमाल महाजनाँ री १२२ न्याताँ ग नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(k) निरवाणां री पौटियाँ, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devarās, preceded by the introductory account following :—

॥ नीरवाणां री साध निरवाण पैहली देवड़ा था देवड़ां था
निरवाण कहणा निरवाण सौरोही था आय कवरसी दाहलीया कन्हा
घांढेलौ लीयौ उदैपुर लीयौ पकै वसी गांव सोलहर घांढेला नजीक
कै तठै राधौ पकै कक्वाहौ रायसल सुजावत लघु भोजावत नै भीषा
हेमा रा कन्हा घांढेलौ लीयौ तरै निरवाणा था घांढेलौ छुटौ...etc.

(l) चीबाँ री पौटियाँ, pp. 184b — ? A genealogical account of the Čibā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kāvīrājā Āsiyò Gaṇesa Dāna of Jodhpur.

BIBLIOTHECA INDICA:
^A
COLLECTION OF ^ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

^A
DESCRIPTIVE CATALOGUE
OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:

Prose Chronicles.

PART II:

Bikaner State.



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:

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1918.

The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*.—describing the manuscripts of Prose Chronicles found in the Bikaner State—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue* has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

Bikaner, the 30th March, 1916.

A DESCRIPTIVE CATALOGUE OF BARDIC AND HISTORICAL MSS.

MS. 1 :—**वीकानेर रै राठौड़ाँ रौ ख्यात सिंहायच
दयालदास कृत .**

A huge volume, leather-bound, consisting of 394 leaves, 16" × 11" in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthōras to the death of mahārājā Ratana Singha (Samvat 1908). The chronicle was compiled by Cāraṇa Sindhāyaca Dayāla Dāsa in obedience to an order by mahārājā Sirdār Singha of Bikaner, and was written by Cāraṇa Vithū Cāvadhō. The work is styled in the preface "Khyāta Rāthōrāṅkī rī." It begins :—

श्रीगणेशाय नमः श्रीकरनीजी सहाय ओसरखयै नमः ॥
अथ ख्यात राठौड़ाँ रौ घुलासा याददास्ति श्रीश्री १०८ श्रीश्रीश्रीहजूर
रा ऊकम सूं सिंघायच दयालदास लिखाई वीठू चांवडै लिखी ॥
तम्बेरममुखविदितजस करैहि सिंध जगकाज (i) वंदुं तिह परदेवता
जिंह अघार दुजराज ॥ १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Singha, and the five gods, the work proper begins with a chapter on the *Sūryavaṃśa rī pādhiyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vacanikā*) in Hindi, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely: the *Jē mayāṅka jasn candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhat[ī]ja Kedāra. The date of the birth of SIRDAR is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows :—

राव सीहा नै विषा करवाया । बांवन वेठ कर मुगलौं सै षतै
पाया । देस कनवज रा वसण दीना नहीँ । पीकै पातसाह राव सीहे
कुं दिली कदमां बुलाया । कनवज का मुनसब अनायत कीया । जिस
वषत कनवज लारै थोड़ा सा मुलक रै गया । पैदास लाख चौईश
२४ री रह्यौ । ...etc.

From the death of Sihò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsathāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Ūdala, son of Dhādhala (धांधलजी रै बेटा दोष हुवा । बडौ जदल कोटौ आसल । और जदल रै बेटा दोष हुवा । बडौ बूझी कोटा (sic) पाबूजौ, p. 47b). Pp. 93a-98b contain an account of Karanījī, the deified Cārañī who is regarded as the tutelar goddess of Bikaner, and she is described as having been born in Samvat 1473 at Soyāpa, from Kinyò Mehò and Ādhī Devala. The account of RĀVA JODHò begins p. 117b and continues at length till p. 131b, where the following list is given of his sons :—

श्रीवीकौजी १ सूजौजी २ दूदौजी ३ वीदौजी ४ कमांजी ५
सातल ६ जोगायत ७ वरसौघ ८ नीबकन ९ सिवराज १० सांवतसी
११ वणवीर १२ करन १३ रायमल १४ भोज १५ कुंपौ १६ रांमां १७.

From this point, the chronicler leaves the Rāthòras of Jodhpur and takes to consider only Vikò, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapatrikā* of Vikò, the narrative begins p. 132a as follows :—

अकदा प्रस्ताव राव जोधौजी दरबार कौयां विराजै है । नै
सारा भाई वा° अमराव वा° कंवर हाजर है । जिसै कंवर श्रीवी-
कौजी भीतर सू आया । अरु रावजौ सू मुजरौ कर काका कांधलजी
रै आगै विराजीया...

and continues relating how Jodhò, on seeing Vikò talk to Kūdhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgaḷū, about which they had heard from Nāpò, a Sākhālò who was in the service of Jodhò. Accordingly, Vikò

set out with the consent of Jodhò and accompanied by his uncles Kādhala Māḍana, Maṇḍalò and Nāthū, and his brother Vīḍò, and Sākhālò Nāpò, Paṛihāra Velò, Vēda Lalò and Lākhana Sī. Koṭhāri Còtha Mala, and Vachāvata Vara Singha, and this was in Saṃvat 1522 (p. 132*b*). The first night they halted at Maṇḍora, and from there took with them the image of Bhērū, called *Gorò*. With 100 horses and 500 infantrymen, Vīkò then went straight to Desanoka, where he paid homage to Karaniji. From Desanoka he proceeded to Cāḍāsara, where he stopped 3 years, and thence to Koḍamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorò*. Then he proceeded to Jāgaḷū, where he stopped 10 years. During this period he married the daughter of Sekhò, the Bhātī rāva of Pūgaḷa. In Saṃvat 1535, Vīkò made an attempt to build a fort at Koḍamadesara, but the Bhātīs of Sekhò did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rūṭī Ghāṭ*, in the way from Multan to Nāgòra. Here he built a fort in Saṃvat 1542, and founded the city of Bikaner in Saṃvat 1545 (p. 136*a*).

The chronicle continues describing all the gradual conquests of Vīkò, *viz.* how he subjugated the Jāṭas, the Joiyās, the Khicīs of Deva Rāja Mānasinghòta, the Sākhālās of Jāgaḷū, the Bhātīs of Sekhò, the chief of Pūgaḷa; how he took Kharaḷā from Subha Rāma, Bhāraṅga from Sāraṇa Pūlò, Sidhanrukha from Kasbò Kāvāra Pāḷa, Balūḍī from Pūniyò Kānò, Rāvasalānò from Venīvāla Rāva Sāḷa, Sekhasara from Godò Pādū Sūī from Sihāga Cokhò, Dhānasīyò from Soluvò Amarò; how he took Dronapura from rāṇò Vāra Sala, a Mohila, and assigned it to his brother Vīḍò. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākhā rò gīta*: *बानाणें पंडे बहुत बल पायी...*), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vīkò (S. 1547). Pp. 146*b* ff. contain an account of the expedition Vīkò made against Jodhpur at the death of Sātala, and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthòra *rāvas*, which Jodhò had promised to Vīkò, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vīkò released Vāra Singha of Meratò (*sākhā rò gīta* by Cānana), and defeated Nirabāṇa Rina Mala, a chief of Khandelò (*sākhā rò gīta*). The death of Vīkò is mentioned p. 151*b* as having taken place in Saṃvat 1561.

Next follows the *khyāta* of LŪṆA KARANA, Narò, Vīkò's eldest son, having ruled for only 4 months. It begins:—

पौकै कितार्क दिनां सँ रावजी श्रीवीकैजी जमी दाबी हो !
जिके कितारके भोमीया फिर गया हा । तिसां नू पायनामी कर्ण

साहू राव श्रीलूखकर्णजी फौज कर पधारीया । सागै इतरा सिरदार ।
भाई घड़सीजी... etc. (p. 152a).

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Singha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavārò, the marrying of the daughter of rāṇā Rāya Mala of Cītoṛa, the expedition against Jesalmer and the capture of rāvaḷa Devī Dāsa, and lastly the expedition against Nāranōla, in which Lūṇa Karaṇa lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vīthū Sāvaḷa and Mēdū Lālò.

The *khyāta* of Jēta Sī, who succeeded, begins from an attempt of Udē Karaṇa Vidāvata, ṭhākura of Droṇapura, to fall on Bikaner and take it by surprise :—

पीछे राव लखकर्णजी काम आया । तद उण दिन रौ चढीयो
वीदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव ढोसौ सूं वादै रघौ वीकानेर
आयो । अरु मन मै वीकानेर लैण रौ है..... etc. (p. 159a).

The first exploit of Jēta Sī was a punitive expedition against Droṇapura, whose Thākura sought refuge with the Khān of Nāgōra, after which Jēta Sī gave Droṇapura to Vidāvata Sāgò Samsāracandōta. Next we have the expedition against Sihānakota and immediately after it, an account of how Jēta Sī helped his brother-in-law Sāgò—the future founder of Saganēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgò to fight Sekhò Sūjāvata (*sākha rò gīta* :

सभे खूर अखुराण दल पूर आयौ सिधर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karañjī, the Cāraṇī saint, who was still living at Desanoka. It is stated that she in her old age went to Jesalmer to restore rāvaḷa Jēta Sī his health. From Jesalmer she went to Khārōrò, and hence to Bēghatī where she met Harabū Sākhālò, and lastly proceeded to Ghariyālò where she consumed herself into the fire of *yoga* (*sākha rò gīta* : षठी अंग खूं आग...). The year given for her death is Samvat 1595, as recorded in the *dāhò* following :—

पनरै सै पिच्याणवै	चैत सुकल गुरु नम्म ¹ ।
देवौ सागण देह सृं	पूगा जोत परम्म ॥ १ ॥

After the above interruption, the chronicle of Jēta Sī is resumed with the defeat inflicted on Sāh Kamarò, the son of

Bābar, who had taken Bharathanēra (Bhaṭanēra) and thence marched over Bikaner (*sākha rī kavita*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgō, and in Samvat 1598 fell upon Bikaner. Jēta Sī was killed in the attempt of opposing him (3 *sākha rā gīta*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Siṅgha, a son of Jēta Sī, who had taken refuge at Sarasō. The *khyāta* closes with the information that Bhīva Rāja, a brother of Kalyāna Siṅgha, went to Dilli and propitiated the emperor Hamāyū (p. 178b).

The *khyāta* of KALYĀNA SIṅGHA (pp. 179a-200b) begins from the arrival of Virama De Dūdāvata in Sarasō:—

पौकै रावजी औकल्याणसिंघजी सरसै विराजतां वीरमदे दूदावत
आयो तिका इण तरै । ...,

and continues with a very long description of the contest of Virama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows:—

पौकै वीरमदेजी कितैखेक साथ स्रं गांव कोड नीसरीया स्र
राव कल्याणसिंघजी घनै सरसै गया । नै रावजी वीरमदेजी रौ वडी
घातरौ कीवी अरु वडा जावता कीया पौकै वीरमदेजी रावजी नै
कयो कै° भीवराजजी दिली है स्र आप न्हारी घातरौ रौ कागद
लिख देवौ । तौ न्है पण पातसाहजी रै पावां लागं ।... etc.

Subsequently, Virama De went to join Bhīva Rāja at Dilli and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Siṅgha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Siṅgha the possession of Bikaner, and to Virama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Siṅgha, by Nagarājōta Hamīra Sūjāvata, pp. 187b-188a; *dūhā* by Virama De : जननी धिन जै जन्मीयां .. pp. 189a-b; *kavitta* on Māla De by Jhūthō Āsiyō : भागौ नौ वाराह ..). In the war between Māla De of Jodhpur and Jē Māla Viramadevōta of Meratō, Kalyāna Siṅgha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Sī Jētasiōta retook Bharathanēra in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.

Pp. 197b-198a give a genealogy of the descendants of Thākura Sī, who are called *Vāghāvala Vīkās*, and the descendants of Nārāṇa.—to whom Kalyāṇa Sīṅha gave Ēvārò in S. 1607.—who are called *Nārāṇòta Vīkās*, and next relate how Vāghò Thākurasīòta went to Dilli and with his feats of bravery ingratiated himself to Akbar who restored him the fief of Bharathanera. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rāṇā Udè Sīṅha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Udè Sīṅha over a dancing girl kept by the former, whom Udè Sīṅha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā and his defeat at Haramārò, the capture of Meratò, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jètāraṇa (p. 200a). The *khyāta* closes with the list of the *satīs* of Kalyāṇa Sīṅha (S. 1628).

The *khyāta* of RĀYA SĪNGHA begins p. 200b as follows :—

अरू राव कल्याणसिंघजी री वधत दीवाणगी री काम सांगौजी करता । छूं जिणां दिनां मै सांगौजी वक्कावत गुजरा हा । पीकै वीकानेर आया तद रावजी श्रीरायसिंघजी सांगौजी री हवेली पधारिीया । नै गड दाखल हुवा । ता पीकै वक्कावत कर्मचंद दरबार मै हजार ऊवौ । तद रावजी श्रीरायसिंघजी इण नूं दीवाणगी री धिलत अनायत करी ।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Sīṅha was introduced to Akbar by *kāvara* Māna Sīṅha of Ābera, how Rāya Sīṅha and Māna Sīṅha defeated the Paṭhāṇas of Aṭaka (p. 205a) (*sākha rō gīta*, p. 205b), and how Akbar conferred on Rāya Sīṅha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyada rā gīta*, the first of which begins : ब्रह्मदपुर जीप जोधपुर आबू, p. 206a), and particularly indulges in a description of the bravery of Rāma Sīṅha, Rāya Sīṅha's brother, who captured Ahmad after killing his elephant (*sākha rī nīsāṇī* : सोलै से तौसै समै... p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Sīṅha's marriage with Jasamā De, the daughter of *rāṇā* Udè Sīṅha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection :—

हाथी १ दूदैं आसौयै नूं दीनां। हाथी १ देवराज रतनूं नै दीनै (sic)। हाथी १ दुरसै आठै नूं दीनां। हाथी १ बारट अखजौ नूं दीनां। हाथी १ बारट लखेजी नै। हाथी १ गैपै तुंकारै सिंढायच नै दीनां। हाथी १ भुलै सांइयै नै दीनां। हाथी १ भाट खेतसी गांव दागड़ै रै नै दीनां (p. 208b). (*Sāyada rō gīta* : रहसी जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sirohī, which Rāya Sīngha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Sīngha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Sīngha conquered Jodhpur from *rāva* Candra Sena and held it for 1 year (p. 214b), and during this period gave the village of Bhadorō, in the Nāgōra territory, to Sādū Mālō and four other villages to Ādhō Durasō, and *lākhapāsāras* to Bārāṭha Lākho, Bārāṭha Śaṅkara, etc. (*sākha rō kavitta*). Jodhpur is stated to have remained in the hands of Rāya Sīngha till S. 1639, when he asked Akbar to give it to Udē Sīngha (*sāyada rō gīta* by Ratanū Deva Rāja : **अई भाग राधा द्यपत तप ईषता...** p. 215b). In S. 1642 Akbar commanded Rāya Sīngha to the Dekhan, and while there Rāya Sīngha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Narō Koṭa*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Sīngha's marriage at Jesalmer (S. 1649) and in this connection an anecdote is related concerning Sindhāyaca Gēpō, and his habit of addressing all people as "thou", which had won him the nickname of *Tūkkārō*. On that occasion, Rāya Sīngha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jādō, Ratanū Deva Rāja, and Sādū Mālō (commem. song by Sindhāyaca Gēpō : **किसै राध रावल किसै राव राजा कौथौ**, p. 216a). P. 216a mentions a work (*Bhāsa*) in praise of Rāya Sīngha, which was composed by Bārāṭha Śaṅkara and was rewarded by Rāya Sīngha with one crore of rupees and a *jāqīr* in Nāgōra (*sāyada rō gīta* by Ādhō Durasō : **सबदी लग कीड़ अजाद राधसिंह...**). The last pages contain a description of Karma Canda's plot for murdering Rāya Sīngha and placing Daḷapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Sīngha the *parganas* of Bhaṭanēra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217b). Daḷapata's fighting against Rāya

Siṅgha and against Jāvadīn and being captured by the latter ; the rebellion and death of Amara Siṅgha and the songs sung by Cāraṇī Padamā—Sādū Mālō's sister—on the occasion (S. 1654. pp. 218a-219a) ; the death of Prithī Rāja (S. 1657) ; the death of Rāma Siṅgha at Kalyāṇapura (S. 1656. commem. song : सरणाई चरण वषांणै सबदी, p. 220a) ; and lastly the death of Rāya Siṅgha, which took place at Burāṇapura. in Samvat 1668 (*marasyò* by Āḍhò Durasò : बडौ खूर सुदनार रायसिंघ विसरांभीषां, p. 221a).

The *khyāta* of DAĀPATA SINGHA begins p. 221a as follows :—

पौकै दलपतसिंघजी गादी विराजीया । दलपतसिंघजी रौ जन्म
सं० १६२१ । पागण वद । ८ ॥ इष्ट ॥ ४४ । ४५ ॥ दलपतसिंघजी
रौ जन्मपत्री । सं० १६६८ राजा हुवा ॥ तद दिलौ जाय पातसाह
जिह्वांगौर रै कदमां लागा । खूं वरस । १ । चाकरी करौ... etc.

The *khyāta* is a very short one. It relates how Daṭapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Siṅgha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Daṭapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sāyada rò gīta* : काबां जद लौध किशन ची कावण... and *karitta* : इष्ट पाय देवनां .. p. 225a).

The *khyāta* of SŪRA SINGHA properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firmans* giving a list of the *parganas* assigned to him by Jahāgir :—

पौकै दिलौ गया तटै पातसाह जहांगीरजी मुनसब इनायत
कौयो । जिण मै पड़गना बगस्या तिण रौ सनंध रौ नकलां रौ याद ॥
फरमाण फलोधी रौ ॥... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely : the revenge Sūra Siṅgha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgīrs* and privileges, and the gift of a *lākhapasāva* to Gāḍaṇa Coḷò, who had composed a *velī* in his honour. The gift is commemorated in the *dūhò* following :—

बोलै राषण आप रां बोलै नै कर चाव ।
सूरजमाल समापीया पण धर लाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Siṅgha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgir, and the part Sūra Siṅgha played in it (comm. song by Siṅdhāyaca Kisanō : गिरंद गाहटण... p. 227b). The last three pages are devoted to Gōra Gopāḷa Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thaṭhō (pp. 229a-b), and to thākura Udē Bhāna of Mahājana, who defeated a revolt of the Joiyās. The death of Sūra Siṅgha in the Dekhan is mentioned p. 230a and the year is given as Saṃvat 1688.

The *khyāta* of KARANA SIṅGHA begins from a contest he had with *rāva* Amara Siṅgha,—the banished son of Gaja Siṅgha of Jodhpur,—to whom Śāh Jahā had assigned Nāgōra, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karana Siṅgha's campaign against the *rājā* of Jvāri, who had rebelled to Śāh Jahā and was eventually defeated and captured in Saṃvat 1704, and after it the campaign Karana Siṅgha made against the *rāva* of Pūgaḷa and the division he made of the territory of Pūgaḷa amongst the Sekhāvata Bhātīs (*sākha rē nīsāṇī* by Sādū Mahesa Dāsa : सोलै से वेहनरै... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Siṅgha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlaṇā dūhās* in honour of Kesari Siṅgha—the second son of Karana Siṅgha—composed by Kaviyō Lūṇa Karana (करण प्रणाम प्रमेस कुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Aṭaka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mugals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karana Siṅgha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुस्तान रै पातसाह). The fact is commemorated in the *gīta* following :—

करण प्रथी इकराह पतसाह आरंभ करे

कूच कर हले दरकूच काजा ।

अटक असुरांग रा कटक सब ऊतरे

रहे तट वार हिंदवांग राजा ॥ १ ॥

वंस घटतीस मिल वात यह विचारौ
 जोर औरंग पड़े सोर जाडौ ।
 सूर रौ सूर केवांण भुज साहीयां
 आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥
 कुहाड़ा मार जिहाज बटका करे
 धीर सांरां धरे मेट धोषो ।
 करां षग तोल मुघ बोल कहीयो करन
 जितै ऊभौ इतै नहीं जोषो ॥ ३ ॥
 करन वाषांण दुनीयांण धिन धिन कहै
 धरम क्षत्रीयांण भुज अमर धारू ।
 अटक सूं लीयां हिंदवांण आयौ उरड़
 मुरड़ पतसाह वीकांण मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by *Siṅdhāyaca Thākura* Nī, the chronicler proceeds to relate how Orangzeb called *Karaṇa Siṅgha* to Dilli to kill him, but afterwards thought it wiser to command him to *Orangābād*, and, whilst *Karaṇa Siṅgha* was there, resumed the *mansab* of Bikaner. In *Samvat* 1724, the *mansab* of Bikaner was given to *Anopa Siṅgha*. The last page mentions three villages in the territory of *Orangābād*, which *Karaṇa Siṅgha* granted to *Cāranas*, to wit: *Vikāsara* to *Sāḍū Mahesa Dāsa*, *Dātālī* to *Ratanā Māna*, and *Revārō* to *Kaviyō Lūṇā Karaṇa*; and then the death of *Karaṇa Siṅgha* which took place at *Orangābād* in *Samvat* 1726 (commem. *gīta*: नरां नाह पतसाह छोडाड़ सकौयो नही... p. 241b).

The *khayāta* of *ANOPA SIṂGHA* begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of *Anopa Siṅgha*'s participation in the war against *Siva Rāja* in the *Dekhan* :—

पौकै अनोपसिंहजी नै पातसाहजी दखन रै बंदोबस्त सारू
 मेलीया । जिणां दिनां सिवराज राजगढ रौ घोड़ां हजार ३००००
 दिखन मै सारी जागा डंड ठहरावै वा० मुलक लूटै । तिण पर माराज
 पातसाहजी रै हुकम सूं पौज लेर पधारीया । परै सूं सिवराज
 आयौ... etc. (p. 242a).

After the end of the war, *Anopa Siṅgha* was conferred by *Orangzeb* the title of *mahārājā* (*sāyada rō gīta*: सिवौ बाहादर अन

सबल... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakūṇḍa (pp. 242b-243a : commem. song: रूप कौ अनूप रस...), a *kavita* on Orangzeb's religious intolerance (उदैपुर प्रख कौयौ..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātis of Cūḍera (pp. 243b-ff.). P. 247a it is recorded that Anopa Siṅha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karaṇa Siṅha, who enjoyed the favour of the Emperor, until Anopa Siṅha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Siṅha at Ādūṇī, in Samvat 1755 (commem. song: दलां साह रां वाह दीय राह दाषै दुनौ...)

The *khyāta* of SARŪPA SIṅHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning :—

अरु सं० १७६२ चैत्र सुद १५ नै पातसाहजौ दुरगदास ऊपर
वडा महर्वांन हू अरु बीगतौ कर जोधपुर अजीतसिंघजी ने
बगसाथौ... (p. 249a),

and by a biographical account of Padama Siṅha—the eldest son of Karaṇa Siṅha—from the quarrel over a deer which took place at Orangābād between Mohana Siṅha—another son of Karaṇa Siṅha—and the imperial *koṭavāla*, and in which Padama Siṅha killed the latter (pp. 249b-250b) (four commem. *gītas*, one of which by Dhadhavāriva Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs: लागा पग सेस आम सिस लागौ .. etc., p. 257a-b). The chronicle of Sarūpa Siṅha proper begins only p. 258a :—

अरु जिणां दिनां मै मुषत्यारौ मूधड़े रुघनाथ रौ कैः वां इणां
रै जिलै मै इतरौ आसांमी हैः औसवाल कोठारौ कूकड़चोपडौ
नैगसी जीवणदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhārī Nēpa Sī and three other officers who were suspected to be hostile to the Māji. Sarūpa Siṅha died in Samvat 1757, after a reign of only two years (p. 260b).

The *khyāta* of SUDĀṆA SIṅHA begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād :—

सू० पातसाहजी इय तरे दिली छोडी सं १७५८ दिली में
पकीर सिरमद कुं मरवाया सू० चौ सिरमद वडौ अवलीयौ सिद्ध
हौ... etc.

Commemorative *dūhō* (p. 261b) :—

केई बैसी गभरू कदर केई मनमौजी पीर ।
सब के कंथ वटोल कर ले गयो आलमगौर ॥ १ ॥

The only important events in the reign of Sujāna Śiṅha are the repeated attacks he had to sustain from Ajita Śiṅha, Abhe Śiṅha, and Bakhat Śiṅha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhaṇḍārī Rughauātha (pp. 261b-262b), the plot of Ajita Śiṅha for capturing Sujāna Śiṅha through Vyāsa Dīpa Canda (p. 263a), the second invasion by Bakhat Śiṅha and Abhe Śiṅha of Jodhpur (S. 1790, commem. song : दुवौ ताव खजां रसौ राव वीकां चये, p. 264a), and lastly the stratagem of Bakhat Śiṅha for entering the fort of Bikaner by surprise (S. 1791, p. 265b). P. 264b it is stated that Sujāna Śiṅha entrusted the administration of the State to his son *kāvara* Jorāvar Śiṅha. The demise of Sujāna Śiṅha, which took place in Samvat 1792, is recorded p. 266a.

The subject of the *khyāta* of JORĀVAR ŚIṅHA, which begins p. 266a as follows :—

पीछे देस रै दषणादै पासै राजा अभैसिंघजी री तर्फं सूं थाणा
बैठा हा : तिण सूं फौज कर श्रीजी थाणा ऊपर चडीया : सूं थाणा
सारा उठाय दीना : वा° परै सूं अभैसिंघजी फौज कर वषतसिंघजी
री कांकड़ पर डेरा कीया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Śiṅha siding with Jorāvar Śiṅha against Abhe Śiṅha. The account of Abhe Śiṅha's siege of Bikaner, which was relieved by Jē Śiṅha of Āmbera's assault on Jodhpur, is given at great length pp. 268a-274b. The *khyāta* ends p. 276a with the death of Jorāvar Śiṅha (S. 1802).

The *khyāta* of GAJA ŚIṅHA begins :—

तथा जोरावरसिंहजी रै लारै संतान नहीं तिण री वडी चिंता
हुई वा° ज्यां दिनां अमरसिंघजी । तारासिंहजी । गूदड़सिंहजी ।
नागोर सं घड़ लेय लाड़णं आया हा बीकानेर री विगाड़ कर्ण सारू ...

(p. 276a), and treats the subjects following: installation of Gaja Śiṅha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b. *sākha rō gīta* : कहै अम जोधाण रौ प्रजा अमराव कथ...), coalition of Gaja Śiṅha and Bakhat Śiṅha against Abhè Śiṅha and Malāra Rāva (S. 1804, pp. 279a-b). coalition of Gaja Śiṅha and Bakhat Śiṅha against Rāma Śiṅha of Jodhpur, and account of the relations that existed between Ajita Śiṅha of Jodhpur and Jè Śiṅha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Śiṅha and installation of Bakhat Śiṅha on the throne of Jodhpur (S. 1808, p. 284). Gaja Śiṅha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Śiṅha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Śiṅha, Vijè Śiṅha, and Bahādar Śiṅha of Kisanagadha against Rāma Śiṅha of Jodhpur and the Marāṭhās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Śiṅha's marriage with the daughter of *rājā* Jèta Sī of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijè Śiṅha of Jodhpur and Ara Sī of Udèpur over the province of Godhavāra, and Gaja Śiṅha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Śiṅha in Samvat 1844.

The *khyāta* of RĀJA ŚIṅHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Śiṅha :—

हमै माराज राजसिंघजी राजा हुवा खूं सरौर मै षेद तौ
पैलड़ोज ऊती पण राजतिलक विराजीयां पकै सरधा घणी घट
गई... etc.

Rāja Śiṅha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Śiṅha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA ŚIṅHA goes from p. 312b to p. 339a. It begins :—

पौकै सं १८४७ पोष वद ६ मंगलवार नै माराजकांवार रतन-
सिंघजी रौ जन्म हुवौ अर इणहीज साल भोज कर पधारीया
गांव कालू मांघ कर डेरा चूरु हुवा ठाकर सिवजीसिंहजी पावां
लागा ... etc

The most important events related are: the capture of Bhaṭanēra (S. 1862, pp. 313*a*-314*b*)—it was after capturing it that Sūrata Siṅha changed its old name into that of Hanu-mānagadha—the Sindh expedition (S. 1858-9, pp. 314*b*-315*b*), the coalition of Sūrata Siṅha with Jagata Siṅha of Jaipur and Savāi Siṅha of Pohakarana against Māna Siṅha of Jodhpur (S. 1863-5, pp. 316*b*-320*a*), the invasion of Bikaner by the Jodhpur army (pp. 320*a*-322*a*), the fight for Cūrū (pp. 324*b*-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330*b*-331*b*, the help received from the English (pp. 332*a*-ff.), etc. The *khyāta* ends p. 339*a* with the death of Sūrata Siṅha (S. 1885).

The *khyāta* of RATANA SIṅHA begins p. 339*b* as follows:—

सं० १८८५ वैसाख वद ५ श्रीमाराज रतनसिंहजी तषत
विराजीयाः कर्णमौल मै सूं पद्दला तौ गांव सेषसर रै मोदारै
... तिलक कीयो श्रीहजूर रै वां पीकै माजन रां ठाकरां वैरीसाजजी
सेरसिंहोत हजूर रै तिलक कीयो... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Siṅha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Siṅha (S. 1908) is told p. 393*b*, and after it a series of *marasyā kavittas* by Viṭhū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौड़ाँ रौ वंसावली नै पौढियाँ नै
फुटकर वाताँ .

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size 9½" × 6½". Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script, except pp. 25*a*-27*a*, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date: about the end of the Samvat-century 1600. In the script no difference is made between ड and ङ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following —

(a) राठौड़ाँ री वंसावली राउ सीहेजी सूँ राउ कल्याणमलजी

तॉई, pp. 1a-24a. A genealogical sketch of the Rāthōṛas of Bikaner from *rāva* Sihò to *rāva* Kalvāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि श्रीसीहोजी कनवज ऊँती आ[य] घेड रहौयो पकै
श्रीद्वारकाजी री [जात] नु हालीयो सु विचालै पाटण मुल[रा]ज
सोलंकी री रजवार सु : लाघौ फुला[णी] उजाड वंशा कीया सु ते रे
लौयै सीहजे (*sic*) नु राघै पकै सीहेजी कहौ नु जात करि नै धिरतो
आईस पकै धिरता आया ताहरा : लाघौ फुला[णी] मारीयो पकै सीहेजी
नु : मुलराज परनाथ नै घेड मेल्हीया (p. 1a),

and continues with a list of the sons of Sihò who are here represented as four, to wit : Āsathāna, Sonaga, Ajò, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsathāna, Dhādhala, Udala, Śaḷakhò, and Virama, containing almost only bare names. With Virama (p. 3b), the genealogy enlarges into a compendious *Khyaṭa* or historical sketch. This begins :—

तथा : वीरमजी महेवै : मालेजी कंन्हे रहता नै जोइया भटनेर
घारबारे रे (*sic*) रहै आपत माहे वरो हालीयो पकै जोइयो:
लुणे नुं चुवडराय मारीयो...

Follows the account of Cūḍò, Virama De's son from the legend of his having been brought up by Cāraṇa Ālhò at Kaḷāṇ (p. 6a), to his death under the walls of Nāgòra (p. 12a) :—

पकै मुलतान री फोजा नै दिलौ रा फोजा ले नै राउ चुडे
उपर नागोर आयो राउ चुडो नागोर मारीया पकै केह्ण अपठो
गयो हंमै ।

Next comes a list of the sons of Cūḍò and after it the narrative is continued with Satò and Rina Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhò, in which Vikò is the first, and a preliminary account of him is given as follows :—

१ राजि श्रीवीकोजी नु (:) जांगलु

ताहरा कितराहेक दिन उसीया रह्यीया पकै कोडमदेसर राउ
रिगमल री बयर रांगगदे री दीकरी तनाव कराडीयो तेथ रहा ।

With page 17*b* the account of Vikò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò :—

पकै जोधोजी राम कहो सु टीकाइत नीबो ऊतो सु पेहली
राम कहो हुतो पकै राउ वीको कोडमदेसर ऊंतो सु राः वेरसल
भीमोत वीकेजी नु कडाडीयो जु राउ जोधै राम कहो कै जे विगर
गढ मै चढीया तु आयो तो टीको तो नु हुसो पकै राउ वीको
कोडमदेसर हुती हालीयो सु पेडै माहै आवंत अंमल कर नै सुतो
सु मोवडै रो आयो ने ता पेहली हडी जसमादे उतर नै वेरसल
नु' ह्याथा गेहर नै ले चढी गढ उपर पकै सातल नु' टीको दीन्हो
तिवरै राउ वीकोही आयो पकै गढ घेरीयो राउ वीकै शुः (*sic*).

The *khyāta* of Vikò comes to an end p. 19*b* with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karāṇa, and then only bare lists of names of the sons of Vikò (p. 20*b*), Lūṇa Karāṇa (p. 22*b*), Jēta Sī (p. 23*a*), and Kalyāṇa Mala (p. 23*b*–24*a*).

(*b*) दिह्ली रै पातसाह्राँ रौ याद, pp. 25*a*–27*a*. A list of the Emperors of Dilli from Sultān Samakā Gorī (1st) to Jahāṅgīr (73th). Apparently written at a later time than the rest of the MS.

(*c*) सांखलाँ दहियाँ सँ जांगलु लियो ते रौ हाल, pp. 37*a*–*b*. A very interesting little note on Ajīyāpura (Jāṅalū ?) and Prithī Rājā, and how the Sākhālās conquered Jāṅalū from the Dahiyās :—

दहियाणी अजीयादे (गांव) रिणौहरौ दहियै रै बैटी राजा
प्रिथीराज नु मांगी ऊतो सु डोलौ दहिया ले ने हालीया ऊंता पकै
जांगलु आय रहा पकै अजीयादे कोट आप रे नाव अजीयापुर
कराडीया आगै जंगल घरती ऊंतो किउ न ऊतो पकै राजा प्रिथी-
राज सौकार रामण (*sic*) इये घरती आयो ऊंतो ताहरा अजीयापुर
आयो पकै बायर नु ले अजमेर गयो नै दहिया अजीयादे रे साथ

जंतो सु रछीया पक्कै सांघलो (रायसी:) रुंण (नागोर रे गांव) जंतो आय नै रासीसर रछौ पक्कै उपाधीयो १ केसव सांघलां रे जंतो तिण कुड कर नै सांघलां सं वात कौवी जु थो नु जांगलु दीरा दु सांघलां नु मराड नै पक्कै दछीया नु सांघलां बेटी [दी]न्ही पक्कै जान आई जंतो ताहार (sic) सगलां [द]छीया नु चुक कर नै सांघला मारीया मार नै जाय जांगलु लीयो उव सांघला रहता पक्कै ।

(d) राठौड़ां री पौढियां राउ सीहैजी सूँ वीकानेर रै राउ कल्याणमलजी ताई, pp. 39b-43b. A series of genealogical lists containing only bare names and almost identical with the lists in (a).

(e) राठौड़ां री पट्टावली आसपाल सूँ वीकानेर रै राजा सूरज-सिद्धजी ताई, p. 46b. A list of the Rāthōra rulers from Āsa Pāla to Sūraja Singha *rājā* of Bikaner. Containing only bare names.

(f) राउ जोधैजी री वेडाँ कियँ री याद, pp. 47a-48b. A list of the battles fought by *rāva* Jodhō, beginning —

कुवरपदे थंका (sic):

१ केरवो मारीयो

ताहरा वाहर चडीयो सु चुहलराई आपडीयो ओथ वेठ ऊई... etc.

(g) वौदावताँ री विगत, pp. 53b-56b. A note on the Vidāvatas from *rāva* Jodhō, who conquered Lāraṇū, Chāpara and Dronapura from the Mohilas Ajita, Vachō, and Kāṇō, and gave the land to his son Vidō, down to Bhopata Rāmōta, whose domains were confiscated by *rājā* Rāya Singha in Samvat 1628. The note contains a list of the seven sons of Vidō and the villages they possessed, and then a short historical account of the Vidāvatas down to Bhopata, and their relations with the rulers of Bikaner and the Pathānas of Nāgōra. The note begins:—

मोहिल अजीत नै रांगौ वक्की इयां रो राजधान लाङ्गु नै कापर जंतो नै द्रणपुर मोहिल कान्ही वस्तो पक्कै महाराई श्रीजोधजी

(sic) सगलां नुं मारि नै मोहिले रे री (sic) धरितो ले नै राजि
श्रीवीदेजी नुं राषीयौ... etc.

(h) काँधलौताँ री पौडियाँ, pp. 58b-60b. A series of genealogical lists of the Kādhālōta Rāthōras containing only bare names. It ends with the two sons of Jagō Sāidāsōta : Nārāiṇa and Rāgho Dāsa.

(i) जोधवात जोधपुर रै धणियाँ री पौडियाँ, pp. 63a-65b. Genealogical lists of the successors of Jodhō, coming down as far as the sons of Udē Sīngha. The lists contain only bare names, except for a short narrative in prose which is inserted pp. 64a ff., and the subject of which are Candra Sena and his sons Ugra Sena Rāya Sīngha, and Āsakarāṇa, and his brother Udē Sīngha. This narrative begins as follows :—

जोधपुर तुरकाणो कै (i) चंदसेणजी राम कहो ताहरा टीको
आसकर (sic) नु दीन्हो पकै कितरेहेके दिहाडै उगरसेन कहो जु
मो कान्हा चाकरी कराडौ की नही... etc.

(j) राउल मालै नै जगमाल मालाउत रै दीकराँ रै नाम तथा
पोहकरणाँ री पौडियाँ, pp. 74b-75a. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjō Lūkāvata

(k) भाटियाँ री पौडियाँ, pp. 78a-81b. Genealogical lists of the Bhātīs of Jesalmer, Derāvara, Vikamapura, Pūgaḷa, and Hāpāsara. The first list begins :—

भाटो ऊवा तौह री विगत (i) १ भाटो १ मांजमराव १
मंगलराव १ वीजल १ देदल १ केहर १ तंगु तणौट कराडीयो १
विजैराव १ देवराव देरावर कराडीयो १ मुध १ बाकु... etc.

The last name in the first list is *cāṇa* Kalyāṇa Dāsa Hararājōta, who is here stated to have succeeded in Samvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 3:—**वौकानेर रै राठौड़ा री ख्यात देसदरपण
तथा पट्टां र गाँवाँ री विगत .**

A cloth-bound volume, consisting of 166 leaves, each measuring $12\frac{1}{4}'' \times 14\frac{1}{2}''$. Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30-40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit :—

(a) वौकानेर रै राठौड़ा री ख्यात देसदरपण सिम्रणायच दयालदास

कृत, pp. 1a—57b. A history of the Rāthōra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Śiṅha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūhās* in Pīṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpana*, i.e. "the mirror of the country," was compiled by *kavi* [Śiṅdhāyaca] Dayāla Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Śiṅha, during the reign of *mahārājā* Sirdār Śiṅha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpana* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Śiṅha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Śiṅha to the end.

The work begins with a list of the names of the Rāthōras of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūṅara Śiṅha (262nd), which contains only bare names and then the narrative, in Marwari prose, begins from *rājā* Puṅja (247th). P. 4a gives the following account of *rāva* Śiṅhō :—

२५५ मी घौडी सौयोजी सेतरामजी रा हुवा तिणा री जनम री
याद सं ११८५ काती द ५ री जनम सं १२१२ वैसाख द १२ राजा
हुवा : लाष २४०००० री पैदा सुं कीताइक परगनां सुं इनायत कनोज
ऊई सु पातसाह री चाकरी मै रजु हुवा . . . etc.

The *khyāta* of Bikaner proper begins from p. 7b with an account of how *rāva* Jodhō defeated *rājō* Ajita Mohila and

conquered from him Chāpara and Dronapura. P. 9a the reasons for Vikò's and Kādhala's emigration are given, much in the same way as in MS 1.—

उण्होज दीनां कवर वीकैजी काकाजी कांधलजी सुं इकलास
घण्णी जंतौ सु कांधलजी सुं कवर वीकोजी वतलाय रछा या राव
जोधानी यां नुं देवीया इसो फुरमायो व्याज तो काका कांधलजी
सुं भतीज रै सला ह्वै सु जाणां कां इसी दीसे कै काई नवी जमी
घाटसी . . . etc.

The *khyāta* of Vikò continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikò succeeded in looting the city (p. 9b). The *khyāta* of Lūna Karāṇa (pp. 10a-11b) contains exactly the same events as MS 1, and they are also given in the same order. The *khyāta* of Jēta Śi begins p. 11b as follows.—

सं १५८३ सांवण सुद ५ नुं गांव नापासर रै डेरां सुं वीदावत
कौल्याणदास री तरफ रो ओठौ आयो तै रा समचार मातमपोसी
वासतै कौल्याणदास आवै कै इसा समाचार रावजी श्रीजैतसी सुं मालम
हुवा : तै पर रावजी कहायो वात समझी अठै आवण रो कुंही काम
नही . . . etc..

and ends abruptly p. 13b with the mention of *rāra* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Māla (p. 14a), Rāya Śiṅha (pp. 14a-15b), Dālapata Śiṅha (pp. 15b-16b), Sūra Śiṅha (pp. 17a-18a), Karāṇa Śiṅha (pp. 18a-18b), Anopa Śiṅha (pp. 18b-19a), Sarūpa-Śiṅha (n. 19a), Sujāṇa Śiṅha (pp. 19a-20b) and Jorāvar Śiṅha (pp. 20b-21a) all of which are very abridged and defective, some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Śiṅha, Sūrata Śiṅha, and Ratana Śiṅha, is compiled on altogether different lines and contains much the same substance as the corresponding part in MS 1. The *khyāta* of Gaja Śiṅha begins, p. 21a as follows.—

श्रीजी जैपुर था सु रीणी पधारीया तरै वीकानेर सु म्हंतो
बघतावरसौघजी सांन्हा गया वीकानेर पधराया सं १८०२ असाड ब्द

१४ नुं अांण फीरी पक्के गादी बीराजीया पक्के सं १८०२ उगहौ रात
कवरजी अमरसौघजी गांव गाठवालै सुं परबारा जोधपुर राजा अभै-
सौघजी कन्है मदत लेवण सारू गया . . . etc..

and comes to an end p. 26b. Then follows the *khyaṭa* of Sūrata Singha (pp. 26b-32b), and lastly that of Ratana Singha (pp. 32b-57b). This begins—

सं १८८५ वैसाख व्द ५ गदीनसौन हुवा बैसाख व्द ५ नु श्रीजी
पोसाख कर करणमोल मै पधारीया : तघत ऊपर बीराजीया पहला
तो गांव सेषसर है गोदारां श्रीजी है तौलक कौयो पक्के महाजन है
ठाकर बीका रतनसौघोत बैरीसालजी सेरसौघोत तौलक कौयो . . .
etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. I* (p. 339b), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyaṭa* of Ratana Singha is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Deśadarpana*, the *khyaṭa* of Ratana Singha is not completed. It breaks off in Samvat 1902 with the mention of the contingent Ratana Singha sent to Maroṭha in help of the English (p. 57b, corresponding to p. 378b in *MS. I*).

(b) वीकानेर है पट्टां है गाँवां रौ विगत, pp. 76a-154a. A

descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income population, etc., and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc. Compiled under the reign of *mahārājā* Sirdār Singha, and probably intended to form a kind of supplement to the *khyaṭa* (a) described above. The work begins from the villages assigned to the temples for their maintenance :

श्रीदेवस्थाना तालकै (sic) गांव मंडोया तै रौ तपसौल इण भांत,

then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98a as follows :—

रेष	गांव	पैदावारी
८६	८७	५१०००

ठीकाणो महाजन पटो गांव १३५ रो लीघौजै तै री वीगत इण भांत कै (i) हमार ठां अमरसीघजी ठाकर रे घर पटै रा गांव १०८ ठाकर बंदगी में पोहता तै सुं वधारै रा गांव ११ परधान ठाकरां रे अमरावत कै त्यां है पटै गांव १५ इण भांत पटो तो गांव अक सो पैतीस १३५ रो लीघौजै परंत हमार पटै वाः आवाद कमती कै तै री तपसील इण भांत ठां डावी मीसल सीरै बैठै महाजन रो ठीकाणो रावजी श्रीलखकरणजी है राज मै वडा कवर रतनसीजी था ज्यां नै अवल मै ठीकाणो बंधायो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāthōras (Vikā, Jodhā, Rūpāvata, Vidāvata, etc.), and then those of the chiefs belonging to other tribes of Rajputs (Bhātī, Tāvāra, Parihāra, Kachavāha Pāvāra Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 4 :—वौकानेर रै राठौड़ां री वात तथा वंसावली.

A MS. consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete apparently one or two leaves being missing at the end. Each leaf measures $8\frac{1}{4}'' \times 6''$ and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between ड and ङ.

The MS. contains —

(a) राठौड़ां री वात राव सीहौजी सँ राजा रायसिङ्गजी तई,

pp. 1a-23b. A very summary historical sketch of the Rathōras of Bikaner from *rāva* Sihō to *rājā* Rāya Sīngha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṇa Karaṇa (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2 the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in MS. 2 is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of our MS. 4 (a), which the reader may compare with the beginning of MS. 2 (a) quoted in the above pages:—

सौहोत्री घेड गांव आय नै रहीया पकै श्रीदारिकाजी रौ जात
नु हालीया वीच पाटण सोलंकी मूलराज रौ रजवार उठै डेरा कौया
सु मूलराज चावोडां रो दोहोतो चावोडां रै भाटी लाघे फुलांणी सुं वैर
सु लाघे घेठै करण मै निबला घात दीया तै सुं राज रो धंणी मूलराज
ऊवो सु मूलराज सौहोत्री सुं मिलीयो कहो मारे लाघे सुं वैर कै थे
मारी मदाह (sic) करो . . . etc.

The narrative continues on the same lines as in MS. 2 (a), only more diffuse, as far as the expedition of Lūṇa Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows:—

सु अठा सु लंगकरण फोज कर चडोयो सु जेसलमेर सु कोस हेक
परीया बावलांणी सुधा फेरीया गवल गड मां बैठै जोयो,

corresponding to the following passage in MS. 2 (a), (p. 20*a*):—

ता पकै राउ लुगकरण वले कटक करि नै जेसलमेर गया राउल गड
भालीयो पकै कोट दोला फेर नै पाका आया.

The rest of the work finds no correspondence in MS. 2 (a) which is interrupted after the list of the sons of Lūṇa Karaṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Siṅgha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* —

अर रायसंघजी राज करें देस मां अंमल दसतुर ऊवो पकै पात-
साह अकवर गुजरात रयासा पर आवै स [हे]रा अजमेर ऊवा तद अठा
सुं रायसंघजी रांमसंघजी दुजा उमगाव सारा साथ ले अजमेर पातसा
रौ पावां लागा पण पातसा ईहां सु राजौ नही.....पकै इहां अरज
कौबी जो गुजरात पर हरवल न्हे हुसां चाकरी मुजरो कर देघासां तद

पातसा कंन्हे वीकानेर रौ नवमोहरौ लिषायो अजमेर रौ सुबै
तईनाथ ईण भांत चाकर हुवा.

Here ends the work proper. After the end, 4 commemorative *dūhās* are added which have nothing to do with Rāya Siṅgha and whereof the text is very incorrect.

(b) जोधपुर रै राठौड़ राजावाँ रौ वंसावली, pp. 23b-26a. A genealogy of the Rāthōra rulers of Jodhpur from *rāva* Siṅhō to *mahārājā* Abhē Siṅgha. It contains only names and references to the principal events and dates. The latest date mentioned is Samvat 1781.

(c) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 26a-27b. A similar genealogy of the Rāthōra rulers of Bikaner, from *rāva* Vikō to *mahārājā* Anopa Siṅgha. The latest date mentioned is Samvat 1726, but the genealogy is incomplete one or more leaves having gone lost at the end of the MS.

The MS forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—**वीकानेर रौ ख्यात महाराजा सुजाण-
सिङ्गजी सँ महाराजा गजसिङ्गजी ताँई नै
दूजी फुटकर वाताँ तथा प्रियौराजरासौ.**

A huge volume, cloth-bound, numbering 374 leaves, $16\frac{1}{4}'' \times 11\frac{1}{4}''$ in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *akṣaras*. Written by different hands, all in *deranāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains:—

(a) महाराजा सुजाणसिङ्गजी रौ वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Siṅgha of Bikaner. Beginning:—

सं १७४७ सांवण सुद ३ रौ जन्म सं १७५७ वैसाख सुद ७ पाट
बैठा जेठ वद १२ श्रीवीकानेर वधाइ आइ पातसाह् श्रीओरंगसाह् रौ
चाकरी मै ओरंगावाद सोबै था सं १७६३ मितौ फागुण—

ओरंगसाह फोत ऊवो अजीतसिंहजी पातसाह री सुख नै जालोर सुं
असवार हुय जोधपुर कायंम कौयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhandārī Raghunātha, the conspiracy of Ajita Singha to murder Sujāna Singha through Vyāsa Dīpa Canda, the marriage of Sujāna Singha at Dūgarapura (S. 1776), and the war with Jodhpur of Samvat 1790-92.

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी री ख्यात नै
जूनी ख्यात री वाताँ, pp. 6a-95b. A chronicle of the reigns of
Jorāvar Singha and Gaja Singha of Bikaner, with special refer-
ence to the wars with Jodhpur, and digressional dialogues on
the earlier history of Bikaner, Jodhpur, and other Rajput States.
The work begins :—

...नै देस मै राजा श्रीअभैसिंहजी वषतसिंहजी है थाणां उपर
असवार हुवा बीदासर गोपालपुरै मुकाम हुवा परै सुं राजा वषतसिंहजी
प्रोह्त जगनाथ जैदेवांणी पोहकरणी जमीयत जोधपुर नागोर वगेरै
सेधावत सादूलसिंघ जगरांमोत फोज भारी ले नै श्रीजी री फोज है
मुकालबै आय उतरीया....

and proceeds immediately to relate the attack on Bikaner by
Abhè Singha of Jodhpur, and the siege he laid to the fort. P. 7a
the first digression begins with the account of the mission of
Muhatò Ānanda Rūpa to Savāi Jè Singha of Jaipur to induce
him to take the field against Jodhpur and thus relieve the
siege of Bikaner. His dialogues with *mahārājā* Jè Singha begin
from p 11b where Jè Singha questions him about the earlier
history of Bikaner and its relations with Jodhpur :—

महाराज श्रीसवाईजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा
सुं थांहारै आगली हकौकत किण तरै कै ।

The reply by Ānanda Rūpa is in the form of a summary
historical sketch of Bikaner from *rāva* Vikò to *rājā* Dalapata
Singha (pp. 11b-18a). To corroborate and illustrate his recital,
Ānanda Rūpa has a bard summoned his name Jayā Rāma,
a Bāratha originary from Bikaner, who recites all the commemo-
rative songs referring to the events related. The narrative by
Ānanda Rūpa begins :—

मुंहतैजी अरज किवी जो महाराज जांगलु सांघलां रो राज थो
सु आपत री अदाव[त] वा कालदुकाली सु धरती वैराण ऊइ तिण

उपर सांखलो नापो मांखकराव रो राव जोधैजो कंनै जाय धरती रो
वैनती किवी...etc. (p. 11b),

and continues with the *khyāta* of Vikò, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūṇa Karṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs. Jēta Sī (pp. 13a-15b), Kalyāṇa Sīṅha (pp. 15b-16a), Rāya Sīṅha (pp. 16a-17a), and Daḷapata Sīṅha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Daḷapata Sīṅha, *mahā-rāya* Jē Sīṅha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp. 18a-19a where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Sālāvata emigrated to Bikaner, during the time of *rāva* Vikò :—

...ओसौयां मांछारो कदीम वास थो नै ओ सुलक सं°————

राव चवडे वीरमोत मंडोहर लौवी तिण दिन सं दरबार मै पग कै तठा
पकै राव जोधैजो रो (sic) कवर वीकैजो साथ ओसौयां सु सिवराज
सालावत भायांवसी लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāva* Amara Sīṅha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Sīṅha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army and the alarm of Abhē Sīṅha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rō dūhō* :—

तीन¹ मच्चौना पांच दिन गड सूं² गोता षाय ।

अभमलहौ घर आवियौ³ यूंदै⁴ आग लगाय ॥ १ ॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Sīṅha of Jaipur, Bakhat Sīṅha of Nāgōra, Dalel Sīṅha of Būdi, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Sīṅha, who in compliance with a request of Jē Sīṅha, relates the early history of Jodhpur from *rāva* Sīhō to *rāva* Jodhō (pp. 22a-30b). This recital begins :—

आगलां बुजरका कंनै इण तरै सुणी कै परंपरा राठोड़ां रो कनवज

¹ MS. तन, ² MS. सं, ³ MS. आवीयो. ⁴ MS. पुंदै ।

रजधानी सु महाराज श्रीजैचंदजी दलेपाँगुलो कहांखो ताहां री साहिबो
रा कठा तांइ वषांख कछो ताहरै वरदाइसेन ऊवो ताहरै पाट सेतरांम
नै सेतरांमजी रै सौहोजी ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāra* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhātīs (pp. 31b-32a), the Devarās, the Hādās, and the Kaachavāhīs (pp. 32a-b), related partly by Jē Sīngha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Sīngha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner *Sākha rō dūhō* by Gādāna Khīva Rāja (p. 33a) :—

बीकानेर गयंद जिम गहे अमै रजग्राह ।
सुणे पुकार सिंहाय कौ हर चौ पर जैसाह ॥ १ ॥

P. 33a describes a meeting of Jorāvar Sīngha and Jē Sīngha at Vanāra, after which the *khyāta* of Jorāvar Sīngha is continued with an account of internal disturbances and the coalition of Bakhat Sīngha and Abhē Sīngha against Jaipur, till the death of Jorāvar Sīngha in Samvat 1802 (p. 38a).

The *khyāta* of Gaja Sīngha begins in the same page 38a, as follows :—

श्रीजी रै कवर तो कोइ ऊवो नही सारांइ अमरावां सुंतकुदीयां
हजरीयां नै फिकर उपनो जो कासु कीजै तिण समै रा°(?) बलरांमसिंघ
केसोदासोत घाप किसनसिंघोत वीको अमरसिंघजी रो जिलायत थो
सो किणही सुतकुदौ नै पुकौयो नही नै रा° (?) कुसलसिंघ प्रधीराजोत
री वींटी रो सैह्यान ले नै चढ गयो...etc.

Immediately after the installation of Gaja Sīngha, comes the war with Jodhpur which is related at some length till the meeting of Gaja Sīngha and Bakhat Sīngha at Nāgōra in Samvat 1806 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Sīngha, Bakhat Sīngha, Kaachavāhō Dalel Sīngha, and Muhatō Mana Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāi Jē Sīngha went for help to Ajita Sīngha of Jodhpur, when Amber was sequestered (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Sīngha (pp. 46b-48a), and how Ajita Sīngha of Jodhpur was murdered by his son

Bakhat Singha (pp. 48a-49a). This is related by Bakhat Singha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in:—

मांहांरी डांडा री सु (sic) बुध थी नै बालक था नै भांग अरोगता
तै री तरंगां उठवी क्यु सोच विचार कियो नही तीण सु सं° १७८१
मिति आसाठ सुद १३ रात रा सुतां नै क्किद पाय चूक कियो सु ऊणहार
रा कारण एतै वडो केहरषायो ऊवो.....मांहांरी नून बुध थी
तिण सु इसो काम हाथे वणायो...(p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Singha, Gaja Singha, and Isari Singha of Jaipur, against Rāma Singha of Jodhpur, and of Bakhat Singha's installation on the throne of Jodhpur in Samvat 1807. The remaining pages (54a-95b) simply contain a continuation of the chronicle of Gaja Singha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Samvat 1828.

(c) वीरमायण डाढी बहादर री कह्यौ, pp. 97a-104b The *Vīramāyana*, a bardic poem on the exploits of Virama De Salakhāvata, by Dhādhī Bahādar. Beginning:—

अत मत कायब मुझ लहां उकती । सुप्रस होय दीजे सरखती ।
पोह राठोड़ अचल कचपती । कहां जिम कमधां कीरती ॥ १ ॥

End:—

अमर जुग धार अरैहण । सब कुमंत रोर मेटण संगट । कारज
मनं वांछत करण । सुज मात तात बंधव सयण । सध गोग धारै सरण ।
क क क ।

(d) वीकानेर री हकीगत धखियाँ री, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva* Vikō to *mahārājā* Anopa Singha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthōras who immigrated with Vikō from Jodhpur, divided according to their *khāpas*: Kādhala, Ūdāvata, etc. Beginning:—

राव वीकौ जोधावत रांणी नोरंगदै सांघली रा पेट रा बैटा २ हुवा
वीकौ ने वीदौ दोरुंड भाई ऊवा राव वीकौ जोधावत सं° १४८७ रा
आंवण सुदि १५ री जनम सं° १५२७ वैसाष सुद ३ जोधपुर कुटौ नै
गांव चुंडासर आय रया...etc.

(e) चहुवाण सौसोदिया वगैरे रजपुताँ री पीढियाँ तथा साहबी री जगावाँ, pp. 107b-111b. Genealogical accounts of the Caha-vāṇas (p. 107b), the Sīsodiyās and their branches (pp. 108a-110a), the Bhātis (p. 110a), the Devarās (pp. 110a-b), the Mohilas (p. 110b), the Sindhālas (pp. 110b-111a), the Solāṅkis (p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरङ्गजेब री हकीगत, pp. 111b-121a. An account of the reign of Orangzeb with special reference to his war with Jodhpur, from the Golakunḍa expedition and the founding of Orangābād to the loss of Jodhpur in Samvat 1743. The two first pages contain a kind of introduction, in which the most salient events in the reigns of Akbar, Jahāṅgīr and Šāh Jahān are cursorily mentioned. The work begins:—

पातसा अकबर हमाँऊ री दीली री घणी तिण रा परवाड़ा सं
१६११ पातसा हमाँऊ दीली लीवी सु दीली री कोट जोवेतौ थो सु
कांगरा थी गौर पड़ीयो सु सुवो अकबर नानो थो टीकै बैठौ...etc.

(g) राठौड़ा री वंसावली, pp. 122a-132b. An historical sketch of the Rāṭhōras of Jodhpur, from *rājā* Padārtha to the death of *kāvara* Jagata Singha, son of *mahārājā* Jasavanta Singha, in Samvat 1733 (p. 130b), followed by a few disconnected notes on very disparate subjects, mostly connected with the history of Marwar. Beginning:—

राजा पदारथ (सुरथ) री बेटो सं ६११ पाट बुँठो राजा ग्याँन
पदारथ री सं ६३४ रा वे ॥ सुद ५ जन्म...etc.

(h) प्रिथीराज चौहान री रासौ कवि चन्दवरदाई री कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāso* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 6 :—नागौर री मामलै री बात नै कविता.

A little MS. in the form of a *gutakò*, cloth-bound, numbering 132 leaves, 5" × 5½" in size. Pp. 21b-26b, 45b-96b, and 121b-

132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *akṣaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasāṭī rā dūhā* [see (d) below]. The MS. is about 250 years old. P 7b gives a date : *Samvat* 1696, *Jetha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ड and ङ.

The MS. contains —

(a) परिछाँ दूहा वगैरे फुटकर बातें, pp. 1a-11b.

(b) नागौर है मामलै री कविता, pp. 12a-21a. Three commemorative songs, namely a *gīta*, a *ḥamālā*, and a *nīsānī*, on the contest between Karaṇa Siṅha of Bikaner and Amara Siṅha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Canda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *ḥamālā* by Cāraṇa Deva Rāja Vikṭī-puriyō. The name of the author of the *nīsānī* is not given. The three songs begin respectively —

gīta : दलायंभ रुदसंभ...etc.,

ḥamālā : कैरव पांडव कलहैया...etc.,

nīsānī : अवरल दवो अघर सघर...etc.

(c) नागौर है मामलै री बात, pp. 27a-45a. A very minute and interesting account of the contest which took place in the years Samvat 1699-1700 between Nāgōra and Bikaner over the village of Jākhāniyō. After Nāgōra had been assigned in fief to *rāva* Amara Siṅha, the son of Gaja Siṅha of Jodhpur, Jākhāniyō had continued to remain in the possession of the *Rājā* of Bikaner. But in Samvat 1699 the Nāgōris went and sowed the fields round Jākhāniyō, and this eventually gave rise to the contest, which ended in Samvat 1700 (?) with a battle in which the forces of Amara Siṅha were routed and their commander Siṅhavi Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins —

वीकानेर माहराजा (*sic*) श्रीकरनसिंहजी है राज ने नागौर राउ
अंमरसिंघ गजसंघोत रो राज सु नागौर वीकानेर री काकड गाँ(°) र
जाघाणीयो सु गांव वीकानेर रो ऊतो ने नागौर रा कहे जु गांव
माहारो शिवहीज असरचो हुतो...etc., and terminates —

इसडो काम मुहते रामचंद तु पबौयो वडो नाव ज्यो
पातसाही माहे वदीतो ज्यो इसडो वीकानेर काही कामदार
ज्यो नं को ज्यो ।

(d) रसालू रा दूहा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ महल्ल चवंदडौ ॥ २ ॥, namely from the fourth quarter in the second *dūhō*. and ending: राजा भोजु जुहारवै ॥ ३१ ॥.

(e) किवलास रा दूहा, pp. 116a-117b. Thirty couplets beginning: किणही सावण संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 7:—वीकानेर रै राठौड़ राजावाँ रौ नै बीजा लोकाँ रौ पौढियाँ.

A small *qutakō*, cloth-bound, numbering 66 leaves, $5\frac{1}{4}'' \times 6\frac{1}{2}''$ in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gādaṇa Khūmaji for the use of *kāvura* Ratana Siṅha, the son of *mahārājā* Sūrata Siṅha of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवरौ रै नाँवाँ रा दूहा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sthō. Saḷakhō, Vīrama, Cūḍō, Rina Mālā. Jodhō, Vikō. Lūṇa Karaṇa, Jēta Si. Kalyāṇa Mālā. Rāya Siṅha. Sūra Siṅha. Karaṇa Siṅha. and Anopa Siṅha.

(b) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Siṅha (159th).

(c) वीकानेर रै राठौड़ राजावाँ रै संवत नै धाम पधारण रौ जगवाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner. and also the

names of the places where they died, from *rāva* Jodhò to *mahārājā* Sūrata Singha.

(d) वौकानेर रै राठौड़ राजावाँ री माजी साहिबाँ रा नै सतियाँ रा नै काँवरों रा नाम, pp. 11a-22b. Names of the mothers, *satīs*, and sons of the rulers of Bikaner from *rāva* Āsathāna to *mahārājā* Sūrata Singha.

(e) वौकानेर रै पट्टेदाराँ री पौढियाँ, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagaḍha, Rataḷāma, and Āmajharò.

(f) जैपुर बूँदी जेसलमेर वगैराँ री वंसावली नै पौढियाँ, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Koṭò, Jesalmer, Derāvara, and Udaipur.

(g) वौकानेर रै कामदाराँ वगैराँ री पौढियाँ, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanaeīs and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 8 :—मूहणौत नैणसी री ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves $10\frac{1}{2}'' \times 11''$. Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgarī*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Viṭhū Panò, at Bikaner, in Samvat 1899, by order of *mahārājā* Lakhamana Singha, the brother of *mahārājā* Ratana Singha.

The MS. contains the "Khyāta" by Mūhanòta Nēṇa Si, beginning from the Sisodiyās as follows :—

अै सौसोदीया आदि गैहिलौत कहौजे अेक वात य सुखी इयाँ
री ठकुराई पैहली दिषण नु नासकचंबक हुती सु इयाँ रै पुर्वज जै
सूर्य री उपासन हुतो...etc.

As a list of the contents of the first part of the “Khyāta”—going from the *Sisodiyā rī khyāta* (1) to the *Kānharā De rī vāta* (28)—has been already given in “Descriptive Catalogue,” Sect. i. Pt. i. MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वीरमजी री वात, pp. 179a-180b.
30. राव चूँडैजी री वात, pp. 180b-183b.
31. गोगादेजी री वात, pp. 183b-184b.
32. अरङ्कमल चूँडावत री वात, pp. 184b-185b.
33. राव रिणमलजी री वात, pp. 185b-190a.
34. रावल जगमालजी री वात, pp. 190a-b.
35. राव जोधैजी री वात, pp. 190b-192a.
36. राव वीकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव वीकैजी री वात वीकानेर वसायो तै समै री,
pp. 194a-194b.
39. काँधलजी री वात, pp. 194b-195a.
40. राव तीडै री वात, pp. 195a-b.
41. पताई रावल री वात, pp. 195b-196a.
42. राव सलखैजी री वात, p. 196a.
43. गढ मखिया तै री ख्यात, pp. 196a-b.
44. राव रिणमल महमद मारियो तै री वात, pp. 196b-197a.
45. गोगादे वीरमदेवौत री वात, pp. 197a-198a.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम*], pp. 198a-199a.
47. जेसलमेर री वात, pp. 199a-200b.
48. टूदै जोधावत री वात, pp. 200b-201a.
49. खेतसी रतनसिऔत री वात, pp. 201a-203a.
50. गुजरात देस(?) री(?) वात, pp. 203a-204b.
51. पाबूजी री वात, pp. 205a-211b.

52. राव गांगै वीरमदे री वात, pp. 211b-213b.
53. हरदास ऊहड़ री वात, pp. 213b-219a.
54. नरै सूजावत खीमै पोहकरयै री वात, pp. 219a-223a.
55. जैमल वीरमदेवौत राव मालदे री वात, pp. 223a-225b.
56. सीहै सौं धल री वात, pp. 225b-227b.
57. राव रिणमलजो री वात, pp. 227b-231b.
58. नरबद सतावत सुपियारदे लायौ तै समै री वात, pp. 231b-234b.
59. नरबद सतावत राणैजौ नूँ आँख दीधी तै समै री वात, pp. 234b-235a.
60. राव लूँणकरय री वात, pp. 235a-b.
61. मोहिलाँ री वात, pp. 235b-241a.
62. क्तीस राजकुली इतरे गडे राज करै [तै री विगत], p. 241b.
63. पँवाराँ री वंसावली, pp. 241b-242a.
64. राठौड़ाँ री वंसावली, pp. 242a-244a.
65. [पातसाह्राँ गठ लिया तै रा संवत]*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ री विगत, pp. 244b-246b.
67. सेतराम वरदाईसेनौत री वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै कँवराँ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगठ री विगत, pp. 253a-254a.
70. राठौड़ाँ री तेरै साखाँ री विगत, pp. 254a-b.
71. जेसलमेर री ख्यात, pp. 254b-255a.
72. खड्गौत नारखौत वगैरे वीकानेर रै सिरदाराँ री पौढियाँ, pp. 255b-259b.
73. पातसाह्राँ रा फुटकर संवत, p. 260a.
74. चन्द्रावताँ री वात, pp. 260b-264a.
75. सिखरौ वहेलवै गयो रहै तै री वात, pp. 264b-266b.
76. उदै उगवणावत री वात, pp. 266b-269b.

77. दूदैं भोज री वात, pp 270a-272a.
78. ख्यामखान्याँ री उत्पत्त, pp 272b-273a.
79. दौलतावाद रा उमरावाँ री वात, pp. 273a-b.
80. मलकम्बर नै आकूतखाँ री याददास्त, pp. 274a-b.
81. साँगमराव राठौड़ री वात, pp 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 9 :—राजा करणसिङ्गजी रै कँवरों री वात नै नापै साँखलै री वात .

A cloth-bound MS., consisting of 124 leaves, $8\frac{1}{2}'' \times 5\frac{1}{4}''$ in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. **ख** is often written for medial **ख**. The MS. was copied in Samvat 1926 (see p. 72b).

The MS. contains two works, to wit :—

(a) राजा करणसिङ्गजी रै कँवरों री वात, pp. 1a-48b. A biography of the five sons of Karana Singha, *rājā* of Bikaner : Anopa Singha, Kesari Singha, Padama Singha, Mohana Singha, and Vanamāli Dāsa, the last one an illegitimate son. The work begins :—

महाराजा औकरणसिङ्गजी वीकानेर वडो राज कीयो । वडो
अड़पायत आंटीलो राजा हुवो । तुरक रो परभात रो मुह न देघता ।
दरबारी सईयद तुरक रहता त्यां नु मोतौ पेराय कांनं मे आप
घताया । सो पातसाह चाकरी बदले अहदी मेलीया । सो भली तरे
जावतो करावता । घांवन नु मोकलो देता । पाखी घारो पावता ।...
etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karana Singha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Singha, which continues till p. 3b (comm. songs : करे पांख असुरांख...p. 2a. सुवे दषण सोहीयो... p. 2b-3a, कूवर वषाणु राजा करण रा...p. 3b). Next comes the biography of Kesari Singha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Singha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer:—

सो अक दिन मोहणसिंघ रो होरण थो सो कुटो । सो कोटवाल पकड़ीयो । तद मोहणसिंघजी मोंणस¹ मेल कद्दायो । हिरण मांरो थांहरै कै । आयो कै सो दिरावो । कोटवाल नटीयो...etc.

(Comm. *nīsāṇī* by Gāḍaṇa Goradhana Lakhamīdāsōta : इल साका अवरंग तषत इम ऊवा उवारे...pp. 12a-13a). In the quarrel, Mohana Singha, the fourth son of Karana Singha, lost his life. The biographical account of Mohana Singha consists practically all in the description of the part he had in the quarrel mentioned above. The biography of Padama Singha continues at length till p. 38a, where his glorious death in battle is related, but his amorous adventures and other minor anecdotes are kept more in view than his military exploits. Pp. 39a-42a form a sequel to the life of Padama Singha, and contain the story of a *narāb*, his friend, who became a *fakir* after Padama Singha's death. The biography of Vanamāli Dāsa comes last (pp. 42a-48b), and terminates with the account of how he was murdered by order of Anopa Singha.

(b) नापे सांखलै री वात, pp. 49a-72b. A biography of Nāpō Sākhalō, the man who accompanied and helped *rāva* Vikō in his conquest of the new land. It begins from the murder of *rāva* Rīpa Mala at Citora:—

रावजी श्रीरिणमलजी सूँ रांखे कुंभै चूक कयो (*sic*) मोपे पुवार रे कहे । सो आदमी अठारे लेय महिपो रिणमलजी रे डेरे गयो । सो ढोलौयै उपर पोडीया था । सो पाघ रा आंटा देय मांचे उपर बाधः (*sic*) । पछे तरवार वाह्यौ । सो रिणमलजी ढोलौयो लौयो उठीयो

¹ For माणस.

तिथ वषत महिपो कुद आघो जाय षडो रहोः । बीजा अठारै मोणस
था सो रिणमलजी मारीया । (*Sākha rò gīta* : मेल्हीयां रांण कूंभ रयण
राव मारंण...)

Nāpò is represented as having rendered *rāva* Jodhò invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhò of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp. 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogī*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpò. Subsequently, Nāpò left the court of Cīṭora, and went to Jodhpur (p. 63a) where he became the best counselor of Jodhò. It was Nāpò, who made Jodhò assign to Vikò the territory of Sārūriyò, which became the origin of all the latter's conquests. From this point, the exploits of Nāpò are mixed up with those of Vikò, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 10 :—राजावाँ रौ जनमपत्त्रियाँ .

A small *gutakò*, $4\frac{1}{4}'' \times 5''$ in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *akṣaras*, followed by two *kundālīs*, or horoscopical diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. was apparently written about 200-250 years ago, probably in the second or third decade of the Samvat-century 1700.

The MS. contains a collection of *janmapatrīs*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit : (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundālīs*, or zodiacal diagrams, the one being the *lagnakundālī*, with the names of the signs, and the other the *bhāvakundālī*, without these names.

I quote as a specimen of the collection the horoscope of *rājā* Rāya Singha of Bikaner, which is found p. 33a:—

संवत् १५६८ वर्षे अके १४६३ प्रवर्त्तमाने श्रावण मासे कृष्णपक्षे
द्वादश्यां १२ तिथौ बुधवासरे घं २४ आर्द्रानक्षत्रे चतुर्थपादे जन्म ॥
श्री ५ माहाराजा रायसिंहजी जन्मः ॥

जन्मकुंडली	भाव

The horoscopes are given in a very irregular order. Most of them refer to the Samvat century 1600, but since the latest of all bears the date Samvat 1719 (p. 36a) it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 11:—फुटकर बातें .

A cloth-bound MS., consisting of 90 leaves $10\frac{1}{4}'' \times 5''$ in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *aksaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following:—

(a) लखै जाम री बात, pp. 28a-31a. A very brief history of Lākhō *jāma* of Bhadre-ara, and his sons Rāvaḷa and Hari-dhavaḷa. Beginning:—

राव हमीरौ (sic) भुजनगर राज्य करै लघो जाम भद्रेशर राज्य करै अकै देस मै दोइ राजा अक राव कहाडै अ[क] जाम कहाडै हमीर रै घंघार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसहेली रा दूहा कवि कौहल रा कहिआ, pp. 37a-41a.

Beginning: देव्या नगर सुहावणा...etc.

(c) कूंगरै बलोच री वात, pp. 44a-47a. The story of the Baloca Kūgarō. Beginning:—

कूंगरो बलोच अरोड़ भघर रहै तिलोकसी जसहड़ जेसलमेर राज्य करै । कूंगरो क ताकड़ी रो आहार करै ।...etc.

(d) बूंदौ री वात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdō, two sons of *rāva* Sūra-jana of Būdī. at the court of Akbar. Beginning:—

बूंद (sic) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अक रो नाम दूदो । जेसै भैरवदासोत चांपावत रो दोहौतरौ ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 12 :—दिल्ली रै धणियाँ री याद नै बीजी फुटकर वाताँ .

A cloth-bound MS., consisting of 50 leaves, $8\frac{1}{2}'' \times 5''$ in size. Each page contains 18-20 lines of writing of 12-17 aksaras. Leaves have gone lost both at the beginning and at the end. *Devanāgarī* script by different hands. The MS. was written between Samvat 1675 (see p. 22b) and Samvat 1715 (see p. 41b).

It contains:—

(a) प्रह्लादाद्यात्मकश्लोकसंग्रहः, pp. 1a-19b. A collection of miscellaneous Sanskrit verses, mostly of an erotical nature.

(b) दिल्ली कौ निगालि, pp. 20a-22b. A list of the names of the rulers of Dillī from Ananga Pāla Tūvara (1st) to Nūr Dī Sāhi

Salem Adalī (Jahāgīr. 53rd). The list was evidently compiled under the reign of the latter, in Samvat 1675, as recorded in the last lines, which run as follows :—

तिप्रनमो पातिसाह नूरदी साहि सलेम अदली संवत १६६२ काती
सुदि १३ बेठो के [] संवत १६७५ वर्षे आसू सुदि १० दिने लिखा है ॥

(c) सुभाषितश्लोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-saṃvādaḥ* intermixed with prose, beginning :—

धारनगर्वा भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīngālā, the latter only having some historical interest. These begin : संवत नवे अकम्म..., पन्हर असी पांच संमत..., मंडोवरि सावंत ऊवो..., अभिपुरा जेवंत..., कनवज्जा कमधज्ज...

(e) दिल्ली रै धखियाँ रौ याद, pp. 34a-41b. Two lists of the names of the rulers of Dillī with the years of their respective reigns, the one from Yudhiṣṭhira (1st) to Akbar (162nd), and the other from Viśala De Tūvara (1st) to Jahāgīr (62nd). The last page (41b) ends with a mention of the accession of Orangzeb (Samvat 1715) and the defeat of Dārā.

(f) राठौड़ राजावाँ रै कँवरौ रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāṭhōras of Jodhpur from Śaḷakhō to Sūjō, and of the Rāṭhōras of Bikaner from Vikō to Rāya Sīngha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—**बीकानेर रै पट्टाँ रै गाँवाँ रौ विगत राजा
करणसिङ्गजी रै समै रौ .**

A MS. consisting of 34 loose leaves, 11 $\frac{1}{4}$ " x 8" in size. Each page contains from 25 to 30 lines of about 25 *akṣaras*. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *deranāgarī* script.

Copied by Vithū Panā Sīngha (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karana Sīngha, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Paṭṭāvahā*. It consists of two parts, the one integrating the other, to wit :

(a) पट्टाँ रै गाँवाँ रा नाम, pp. 1a-21a. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

श्रीपरमेश्वरजी महाराजाधिराज महाराज श्रीकरणसिंघजी रै
राज (?)¹ री पटावही संमत १७१४

१ श्रीगोविंददेवजी रु० ७०] वरषासख

१ श्रीनासिकजी माहे श्रीरामचंदजी रै दुवारै रु[^३] १२५]

वर[षासख]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Vikāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vidāvatas, Kāḍhalōtas, Vaṇavīrōtas, Bhāṭis, Ūdāvatas, Rīṇadhīrōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētāmālas, Siso-diyās, Sonagarās, Sāikhālās, Cahnvānas, Jētūngas, Nirabānas, Tūvaras, Devaṇās, Gogaḷīs, and miscellaneous

(b) ठाकुराँ रा नाम, pp. 21b-34a. A list of all the *gāgī*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vikāvatas, Vidāvatas, Kāḍhalōtas, etc.). Beginning :—

वीका ठाकुर	असवार	गांव
१ रा ^० उदैभाण देवीदासोत	४७	७०
१ रा ^० करमसेन मनोहरदासोत	२७	३२ etc

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

¹ The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14 :—**रावलदे साँखलै रौ तथा वौँ सै सोरठ रौ
नै रतनाँ हमीर रौ वात .**

A cloth-bound MS., consisting of 76 leaves, $12\frac{1}{2}'' \times 8\frac{3}{4}''$ in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains :—

(a) रावलदे साँखलै रौ वात, pp. 1a-29a The story of Rāvaḷa De, the Sākhālō chief of Sāmeragaḍha, near Giranāra in Sorāṭha. Beginning :—

दईव संजोगे जनमीया रांको वांको राव ।

लेष विधाता लिषीया पासा हंदा डाव ॥ १ ॥

वार्ता ॥ रावलदे सांखलो सामेरगड राज करै कै । सोरठ देशे
रो सामेरगड ...etc.

In prose intermixed with *dūhās*.

(b) वौँ सै सोरठ रौ वात, pp. 29b-55b. The well-known story of Sorāṭha, the wife of *rāva* Rūrō, and her amours with Vījhō, also in prose intermixed with *dūhās*. Beginning :—

सोरठ सिंहलदीप कौ पाली आण कुंभार ।

परखी राजा रुड़ नै जीती राव खंगार ॥ १ ॥

...साचोरगड महादुरंग वसै कै । तिण नगर रो धखी रायचंद
देवड़ो राज करै कै...etc.

(c) रतनाँ हमीर रौ वात, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning :—

कुसम तथा सर पांच कर जग जिग लीनो जीत ।
 तिग हो सुमिरण करतवां रस ग्रंथा रौ रीत ॥ १ ॥
 ...॥ वार्त्ता ॥ तिग समें सरो मै ज्यू मानसरोवर । तरो मै ज्यू
 कलपतरोवर ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 15:—फुटकर वाताँ रौ सद्दह .

A MS. consisting of 425 leaves. 12" × 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumbled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 *aksaras*. Written partly in Samvat 1845 at Desanoka (see p. 91b), and partly in Samvat 1892 at Dāsori by Ratanū Mana Rūpa (see p. 416b).

The MS. contains:—

(a) साईं कर रहा तै रौ वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāi karē so huvē*, and the other *sāi kara rahā hē*, whence the title. Beginning:—

दीलौ सद्दह मे ओक फकीर चांदणी चोक मै रहै...etc.

(b) खुदाय बावली रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning:—

दीलौ सद्दह मै मुलां अवदला रहै । अर दुसरै महल मै सुपाईं अलेदाद रहै ।...etc.

(c) दीनमान रै फल रौ वात, pp. 6b-10b. A tale of a *setha* Dharma Dāsa and his wife Silavanti. Beginning:—

गुजरात देस ते मे पाटण सेद्दह ते मे सेठ धरमदास नावै साद्दा रहै लघेसरी ।...etc.

(d) तुँवरौ रौ वात, pp. 10b-12a. A life of Rāma De *pīc*, the son of Tūvara Ajē Si and founder of Rāmadeharò, near Pohakarāna. Beginning:—

सलारसी तुवर दोली रो पातसा ऊतो । सु सलारसी रो बेटो
रौणसी सु पातसाहो ढाड आप री मन री घुसी जाय नीब रै पांन सु
कासीकरवत लीयो.....पक्कै रिणसीजी रो बेटो अजैसीजी...etc.

(e) राठौड़ सौहैजी ने आसथानजी री वात, pp. 12a-16b. An account of the exploits of Sihò and his son Āsathāna, from the departure of the former from Kanòja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhaṇòta Nēṇa Si. Beginning:—

राजा श्रीसंघसेन कनवज थी जात्रा भणी दारकाजी नु पधारौया ।
आगै गोत्रकदंब बज्जत कीयो ऊतो तै मन विरकत ऊवो ।...etc.

(f) राव सुरताण देवड़ै री वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī vāta*. An account of the reign of Suratāṇa Sīṅha, the successor of *rāva* Māna Sīṅha of Sirohi, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārāṇā* Udè Sīṅha, and Rāya Sīṅha, the son of *rāva* Candraseṇa of Jodhpur. The two last pages describe the encounter of Suratāṇa with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins:—

राव मांनौ सीरोही राज्य करै । राव मांनै रे बेटो कोई ऊतो
नही । अक बेटी हुती तिका जगमाल उदैसिंघोत सीसोदीयै नु
परखाई । . etc.

(g) जैसै सरवहियै री वात, pp. 25a-29b. The story of Jèsò Saravahiyò, a petty ruler of Giranāra, and Cāraṇa Sājana, who provoked on him an attack by Mahmud, the king of Ahmabad, in the course of which Jèsò was slain. Beginning:—

गुजरात देस अहमदावाद नगर तठै मांमद वेगड़ो पातसाही
करै । उण रा वारा माहे कुण कुण हीदु राज करै ।...etc.

(h) कक्खवाहँ री वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithī Rāja of Ābera, from the accession of the inept Ratana Si to the installation of Bhāra Māla by Akbar. Beginning:—

राजा प्रियीराज आवेर रो । वीकानेर राव लूणकरण रै परणीयो
ऊतो । बाई रो नाम बाहलबाई । तौयै बाई रै बारह बेटा हुवा ।

दोय बेटा प्रिथ्वीराज रै वीजै मोहल रा हुवा । रतनसी अर भीम ।
...etc.

(i) मोहिलाँ रो वात, pp. 33a-37b. An account of the Mohilas from the time of *rāṇò* Mohila Surajanòta down to the defeat of Verasala and Narabada by *rāva* Jodhò, and the assigning of the land to Vidò. Identical with chapter (61) in the “Khyāta” by Mūhanòta Nèpa Sī (see MS. 8 above) Beginning:—

मोहिल सजनोत (sic) जात चोहवांण कापर द्रोणपुर रो धनी
हुयो तीण री हकीकत ।...etc.

At the end a commemorative *beakkharī chanda* is inserted.
beginning:—वागड़ीयै भोगवी वसाई...etc.

(j) गोहिल अरजन हमीर री वात, pp. 37b-41a. A story of Arajana and Hamīra, two Gohilas, who are here described as sons of Bhīma, the Soḷankī king of Anahilavārā Pāṭana. Beginning:—

अग्रहिलवाड़ै पाटण गोहिल भीम राज करै । गुजरात मै वेगड़ो
मांहमद पातिसाहि राज करै । वेगड़ै मांहमद सु भीम लड़ाई लीधी ।
भीम काम आयो ।...etc.

(k) चहवाण सातल सोम री वात, pp. 41a-42b. An account of the capture of the fort of Samiyāṇò (Sivāṇò) by Alāva Dī, and the defeat of Sātala and Soma, the Cahamāṇa rulers of the place. Beginning:—

समीयाणो गढ तीये रो नाम हिवारुं समीयाणो कहिजे सु
कुभटगढ के...etc.

(l) राव मण्डलीक री वात, pp. 42b-43b. An account of the war between Maṇḍalīka, *rāva* of Gīranāra, and Mahmud, the king of Gujarat. Beginning:—

गढ गौरनार राव मंडलीक राज्य करै । नवां सोरठां रा धणी ।
...etc.

(m) वालै चाँपै री वात, pp. 43b-45b. An account of the war of Valò Cāpò Ebhaūta of Matiyālò with Mahmud, the king of Gujarat. Beginning:—

चांपौ अबल नो मतीयालै राज करै । अक दौहाड़ा रो समाजोग
के । बेगड़ो मांहमांद आमंदावाद राज करै...etc.

In the narrative, *Cāraṇa Sājaṇa Lūbāvata* (cfr. § (g) above) plays an important part, and several *dūhās* by him are inserted in the text.

(n) राव प्रतापमल देवड़ै री वात, pp. 45b-47b. A description of a feast given by Pratāpa Mālā Devarò, which ended tragically with the death of one Picò from excessive opium. Beginning:—

ढम अक सौधलां रो । राव प्रतापमल सौरोही रै धणी पासै
मांगण गयो...etc.

(o) हाडा हुवा तै री कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devò Bāgāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādī*, the "bones" of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hādās. The origin of Devò is traced to Bhēsarora in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Māḍava. Beginning:—

चचाण देवा थौ हाडा कहाणा । हाडां री वडी साहबी बुदी रा
धणी । बुदी मैणां भीलां रो उत्तन थो ...etc.

(p) हरदास मोकलौत वीरमदे दूदावत री वात, pp. 53a-58a.¹ A biographical sketch of Hara Dāsa Mokaloṭa Čhaṇa, formerly a vassal of *rāva Čāgò* of Jodhpur, then of Virama De of Meratò, and lastly of Sekhò Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhò's death in a battle against Čāgò. The remaining pages contain a description of the war subsequently waged by *rāva Mālā De* against Virama De of Meratò. Beginning:—

हरदास नु कौडणो सातविस गामा सु । तिको हरदास लाकड़
चाकरी न करै । दसराहे आय नै सलाम करै...etc.

¹ Identical with chapter 53 in the *Khyāta* by Mūhanōta Nēṇa Sī (see MS. 8 above).

(q) पलकदरियाव, pp. 59a-84b. A moral novel. beginning:—पाटण सहर तठै ब्रह्मांण नामै राजा राज करै । तिय सहर मै अजैपाल नामै साहा व्यापारी रहै ।...etc.

(r) वीकानेर है अमरावाँ री पौडियाँ रो जाव वीठू बखतराम री कहियो, pp. 85a-88b. A work in *dūhās* by Cāraṇa Vīṭhū Bakhat Rāma Rājasōṭa, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Singha:—

भूप गजन कह भौम सु भीम वषत सु भाष ।

पौछाँ सिरदारां सुपहो दोहा वरणव दाष ॥ १ ॥

The enumeration begins from the *Vikāvatās* of Mahājana (१ लखकरण २ रतनो ३ अजन...etc.), and ends with the *Pāvāras*, the last verse being a *kavitta* beginning:—१ गुणोराज वडगत...etc.

(s) महाराजा अनोपसिङ्गजी है मुनसब नै तलब री विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Singha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period *Samvat* 1724—*Samvat* 1752.

(t) राजा सूरजसिङ्गजी है जागीर री विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Singha, *rājā* of Bikaner. Copied from a *vahī* written in *Samvat* 1775 (see p. 90b).

(u) वीकानेर है राजावाँ री वंसावली मुहते भीमसिङ्गजी री वयायोड़ी, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Singha (S. 1844), compiled by Muhatō Bhīma Singha—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated *Samvat* 1828—apparently the original written by Bhīma Singha himself—at Desajoka in *Samvat* 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण है वैण सुं ऊइ विडांणी ।...etc.

The last lines, which record the demise of Gaja Singha and the accession of Sūrata Singha, are probably an addition by the later copyist.

(v) गङ्गेव नौवावत खीची रौ बेपौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khicī of Gāguraṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning:—

तिणां दिनां रौ गढ गागरडु । मुते न भवसते । गंगेव नौवावत
खीची राज करै । चार घूट सौं आढौ । गाहड़ रौ गाढौ । फौजां रौ
लाढौ ।...etc.

(w) राठौड़ रामदास वैरावत री आखड़ियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāṭhōra Rāma Dāsa Vērāvata. Beginning:—

राठौड़ रिड़मलजी पुत्र रामदासजी । आषड़ीसिद्ध रजपूत कै ।
व्रतधारी रजपूत कै । तीण नुं चौरासी आषड़ी थी । इतरा ब्रद प्रतंग्या
पालै कै ।...etc.

(x) नापै साँखलै री बात, pp. 101a-112b. The life of Nāpò Sākhālò, identical with MS. 9 (b) described above. Beginning:—

रावजी श्रीरामलजी स्रं रांगै कूभै चूक करायो ! महैपै
पवार रे कहै ।...etc.

(y) हितोपदेसग्रन्थ गुवालेरी भाखा मै, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāṣā*, a form of Western Hindī. Prose intermixed with verses. Beginning:—

श्रीमहादेव प्रताप तैं सकल काम कौ सिध ।

चंद्र सीस गंग बहतु जानत लोक प्रसिध ॥ १ ॥

॥ बात ॥ प्रथमही श्रीमहादेवजु के प्रशद तैं सकल काम कौ सिध
होय । कैसे है श्रीमहादेवजू । जिन के सीस चंद्रमा...etc.

(z) वेतालपचीसी री कथा, pp. 191a-226b. A translation of the *Vetālapañcavimśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *nathārājā* Anopa Śiṅha (Śamvat 1724-55). Beginning:—

प्रणमं सरस्वती माय वले विनायक वीनवं ।
 सिध बुद्ध दिवराय सनमुघ थाये सरस्वती ॥ १ ॥
 देश मरुधरदेव (*sic*) नवकोटी मै कोट नव ।
 वीकानेर विशेष निहचै मन कर जांखज्यौ ॥ २ ॥
 राज करै राठोड़ करण सरसुत करण रौ ।
 मही क्षत्रीयां शिर मोड़ क्षत्रवट सुमांखो धरौ ॥ ३ ॥
॥ वारता ॥ दिक्ष्य देश रै विषै प्रस्थानपुर नगर । तठै
 विक्रमादित्य उजेखी नगरौ रौ धखी राज्य करै कै...etc.

(A) सिङ्हासनवत्तीसी रौ कथा, pp. 226b-252b. A Marwari translation of the *Śiṃhāsana dvātriṃśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Velālapacīsi rī kathā* above (see introduction to the latter). All in prose. Beginning:—

मालव देस तठै धारा नगरौ । तठै [राजा भोज] राज्य करै कै ।
 राजा कन्है पांचसै पंडित रहै कै । पंडित धनपाल कालिदास प्रमुघ ।
 चवदै विद्या पात्र कै ।...etc.

(B) मारवाड़ रौ बात महाराजा रामसिङ्गजी रौ, pp. 253a-276a
 A detailed account of the war fought by Rāma Śiṅha of Jodhpur against Bakhat Śiṅha of Nāgōra and Gaja Śiṅha of Bikaner, from Rāma Śiṅha's accession (Śamvat 1805), to his taking refuge with Madhō Śiṅha of Jaipur, after his final defeat (Śamvat 1807 ?). Beginning:—

राजा अभैसिंघजी संमत अठारै सै पचोतरे रे आसाठ सुद पांचु
 देवलोक ऊवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाठ
 सुदि अष्टमी घनर आई । मोहल घवासां गांयनां सती ऊई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā rī vāta* at the beginning, and as *Māravāṛa me dhamacaka huṛvā tina rī vāta* at the end.

(C) गोगादेजी रौ रूपक वैरवराह आठै पहाड़खांजी रौ कहियो, pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pāhāra Khā. Beginning:—

गाथा ॥ अत मत कायब सुकल उकती [1] सुप्रसन हुय दीजै
सुरसती । पौह राठोड़ अचल कनपती । कहुं यम गोगा
कौरती [॥ १ ॥]...etc.

(D) गोरा वादलू री कथा, pp. 288a-295a. A poetical version of the famous story of the fair Padamanī of Cīṭora and her relatives Gorā and Vāḍaḷa, by Jaṭa Malā. Beginning :—

चरण कमल चीत लायक । स्मर श्रीसारदा । मुभ अखर दे माय ।
कहो सकथा चीत लायक ॥ १ ॥ जंबूदीप मभार । भरतघंड घंडा सिरै ।
नगर भलो इ ससार । गढ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज री पनरमौ विद्या त्रियाचरित, pp. 295b-320b. The fifteenth *vidyā* of king Bhoja, or the knowledge of woman, by Vyāsa Bhavānī Dāsa. In prose and verses. Beginning :—

श्रीगणपत सरखती सिव । विसन रवि गुरुदेव ।
सेव करे अर दास प्रभु । दीजै अखर भेव ॥ १ ॥
अविरल षांणि ओपजै ।...etc.

(F) अकलगिड वराह डाढाला री वात, pp. 321a-333b. The story of the heroic pig killed by Viśala De Vāghelò of Sirohi. Beginning :—

जंबूदीप [भ]रथघंड में अठार गिर । अठारां गिरां रो सिरौ ।
अरबद सो अरबद किसोअक कै ॥ दूहा ॥ वनासपती पाघर वणी ।...
etc.

(G) महाराजा अभैसिङ्गजी रौ गुण विरदसिणगार बारठ करनीदानजी रौ कहियौ, pp. 334a-339a. The well-known abridgment of the *Sūraja Prakāśa* by Bārathā Karanī Dāna. Beginning :—

गणपति सरसति निमसकार । दिजीये मुभ वर बुध उदार...etc.

(H) लुकमान हकीम अपणै बेटे कूँ नसीहत, pp. 339b-342b. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning :—

पुढ्या वस्त किस पास मांगीयै । कछ्छा दीयै षस्याल रहै...etc.

(I) राजा करणसिङ्गजी रै कँवरों री वात, pp. 343a-367a
Identical with MS. 9(a).

(J) मूहणौत नैणसीजी री ख्यात रौ अेक भाग, pp. 369a-391b
A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following:—

कान्हड़दे री वात, वीरमदे री वात, गोगादे री वात, राव चूँडे री वात, अरड़कमल री वात, राव रिणमल री वात, राव जोधै री वात, राव वीकै री वीकानेर वसायौ तै समै री वात, कांधल री वात, राव लीडे री वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted:—

रावल जगमाल री वात, राव वीकै री वात, भटनेर री वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension.

(K) बहल्लिमा री वात, pp. 392a-411a. A story concerning Bahalim of Gajani, apparently the rebellious Indian viceroy of Bahrām Šāh, who was defeated and slain by the latter near Multan. Beginning:—

ऊ बलहारी ताजीयां । जिन्हां जात कुह्नी ...etc.

(L) खीँवै वीजै घाड़वी री वात, pp. 412a-416b. A story of two famous thieves: Khīvò of Nāḍola and Vijò of Sojhata, and their exploits. Beginning:—

धीवो विजो घाड़वी । वडा दोड़ा । वडा चोर । विजो सोभत वसै । धीँवो वसै नाडोल । दोनौं रा अैसा परवाड़ा । ओ उण रो नाम जाणै [1] ओ उण रो नाम जाणै । पिण मिलिया कदे नहौ ...etc.

(M) वीकानेर नै जोधपुर रै राठौड़ राजावाँ री पौढियाँ, pp. 417a-425b. Described as *Rāthōṛā rī khyāta* in the title. Genealogies of the Rāthōṛas of Bikaner from the origins to *mahā-rājā* Gaja Singha, and of the Rāthōṛas of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गठ कनोज । गठ मंडोवर । गठ अणदपुरी नगरी । गठ माहोर ।
सेतबंध रामेसर राज कौधो ...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 16 :—उदैपुर री ख्यात नै फुटकर वाताँ .

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves $10'' \times 6\frac{1}{2}''$. Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(a) उदैपुर री ख्यात, pp. 1a-58b. A compendious history of the *rāṇās* of Udaipur from Vrahmā (1st) to *rāṇā* Rāja Singha (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rājā* Siddhārtha (125th). From page 2b begins the narrative with *rājā* Vijaya :—

[१] २६ राजा विजय अजोध्या राज करतो सुरज री उपासना
कौवी सुरज प्रसन हूवो इसी अग्या कौघी दधणदेस जावो...etc.

The account of each *rāṇā* is compiled on much similar and uniform lines: first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rāṇā's* army, and of the chiefs in the service of the *rāṇā*. Next comes the account of the principal events that took place during the reign of the *rāṇā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rāṇā*, Rāja Singha, which is a very short one as he did nothing, runs as follows :—

१६६ राणोजी औराजसंघजी भाली वषतकुवरबाइ रा पुत्र वास
उदैपुर सेनसंघा अश्व २५००० पाला २५००० हस्ती ७२ वाजत्र १००
समत १८१० माह वद २ पाट बैठा राणी चह्मवाण राणी भाली राठोड़
इडरेची वरस ७ मां २ दी[°] १० राज कौघो बाइजी औराजवषतकुवर-
बाई देबारी माहे वावड़ी कराई औजी रै नामै देबारी माहे महादेवजी
रो देहरो औराजरजेसुरजी रो करायो ।

(b) सोलङ्की जीवराजजी रा कवित्त बारठ अहजन रा कहिया, pp 71a-82a. A poem in 52 *karittas* in commemoration of

Soḷaṅkī Jīva Rāja and his two *satīs*, by Bārathā Ahajana or Arjuna. From *kavitta* 51st. it appears that the death of the aforesaid Jīva Rāja took place in the year Saṃvat 1748. The first *kavitta* begins:—

सुद बारस भादवी [1] देह कडी राव चालक [1] उण समीये आथ
नै । अक बोली ग्रहपालक...etc.

(c) राठौड़ मोहकमसिङ्गजी रा कवित्त बारठ अहजन रा कहिया, pp. 83a-95a. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāṭhōra Mohkam Siṅgha. Beginning:—

तैं कागद बांचीया [1] राण राजड़ जगपत रा [1]

तैं कागद बाचीया [1] राण पातल रा नीत रा ।...etc.

(d) वीकावताँ वीदावताँ रै गाँवाँ री विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāṭhōras of Bikaner. Undated. Beginning:—

महाजन अमरसंघ वैरीसालोत गा° १३५ रेघ ८६ रा° लालसंघ
कौसनसंघोत कुभाणो गा° १० रेघ १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17:—आईनि अकबरी की भाखा वचनिका .

A huge and beautiful MS., velvet bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15 $\frac{3}{4}$ " × 11" in size and contains 30 lines of writing, each line comprising 22-32 *aksaras*. All by one hand in beautiful and big *devanāgarī*, Jaipurī bhāṣā. Written about Saṃvat 1852 (see below).

The work contained is a translation of the *Āin-i-Akbarī* into Jaipurī bhāṣā, composed by *munshi* Lālā Hirā Lālā, and put into writing by Kāyastha Gumānī Rāma, by order of *mahārājā* Savāi Pratāpa Siṅgha of Jaipur. The work was started in Saṃvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhāvacanikā*. The work proper begins p. 1b. as follows:—

अब शेष अवल फल ग्रंथ को करता ॥ प्रभु को निमसकार करि
के अकबर बादस्याह की तारीफ लिखवे को कसत करै है ॥ अरु कहै
है या की बड़ाई अरु चेष्टा अरु चिन्तकार कहां तक लिखूं । कह्यो जात
नाह्यो ता तै या के पराक्रम अरु भांति भांति के दस्तूर वा मनसूबा
दुनिया में प्रगट भये ता को संक्षेप लिखत हौं ॥ प्रथम तो बादस्याह
के नाम संग्या को अर्थ लिखियत है ॥ बाद फारसी भाषा में नित रहै
ता को कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18:—फुटकर वाताँ रौ सङ्ग्रह .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following:—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size $11\frac{1}{2}'' \times 9''$. Number of the lines in each page 31-33, number of the *akṣaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following:—

(a) वेतालपचीसी रौ वात, pp. 15a-36a. The same work as MS. 15 (z), but somewhat differing in the wording. Beginning:—

प्रणजं सरस्वति पाय	वले विनायक वीनबु ।
बुधि दे सिद्धि दिवाय	सनमुखि याधि सरस्वती ॥ १ ॥
...देश मरुस्थल देषि	नौकोटी मै कोटि नव ।
पथि वीकानेर विशेष	मनि निश्चै करि जांणीयौ ॥ ३ ॥
तह राज करै राठौड़	करन सूरसुत करन सौ ।
महि लज्जायाँ सिर मैड़	षत्रवटि घृमांणं घरो ॥ ४ ॥

... ॥ दक्षिण देश है विषै प्रस्थानपुर नगर [1] तेथि विक्रमादीत
उजीय रौ राजा...etc.

(b) रायधण भाटी रौ वात, pp. 38a-40b. The story of Ehaṭi Rāya Dhana, the son of *rāvḍa* Dujhāsa of Ludrayō, and his amours with Sajanalā, the daughter of Dhāta (*sic*), a Soḍhō feudatory of Dujhāsa. Beginning:—

[...]नू दीठी कै । औ तौ इये नू ले नै आप है घरे आये कै ।
अर सजनल वासे भाई रे वदलै चाकरी करै कै । रायधण इयै नु
देस रीधा ।...etc.

(c) रायसिङ्ग खींवावत रौ वात, pp. 40b-42b. A biographical account of Rāja Siṅgha Khīvāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugurated by the *divān* Mūhapōta Nēṇa Si. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो । पातसाहं रो थापण
उथपण हुवो [1] सो गजसिंघजी रे कुवर अमरसिंघ वडो । मोटो
सिरदार । मांटीपण रो आंक...etc.

(d) राव अमरसिङ्गजी रौ वात, pp. 43a-48a. A biography of *rāva* Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning:—

अमरसिंघ गजसिंघजी रे वडो कुवर । साचोर रां चङ्गवांणं रो
दोहीतो । सो गजसिंघजी रौ रजा नही । अमरसिंघ निराठ सारौ
वात मै अबल । वडो देसोत ।...etc.

The text is interspersed with many commemorative songs.

(e) सिङ्गासणवत्तीसौ की भाखा, pp. 49a-68b. Incomplete the pages containing the last tale being missing. A translation of the *Siṅhāsanaśatīkāvāṇīśatikā*-tales into Jaipuri bhāṣā. Beginning:—

अनंत ग्यान करि जे पू[र]ण है । अर समस्त पदार्थनि कै
देखहार जोगीश्वर जा को पार नहीं पावत ।... राजा विक्रमादित्य को
प्रबंध कहै है । शकबन्धी राजा विक्रमादित्य है । केसो जाने आराधान
करि सकल देवता वश्य कौया है । राजा विक्रमादित्य को सिंघासण
श्वर्य को रत्नजटित...etc.

(f) कुँवरसी री वात, pp. 97a-108b. Incomplete both at the
beginning and the end. The story of the amours of Kūvara Sī
Sākhālō and Bharamala. In prose interspersed with verses.

(g) नायै साँखलै री वात, pp. 110a-117b. Incomplete at the
beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ री वात महाराजा रामसिद्धजी री, pp. 117b-132b.
Identical with MS. 15 (B).

(i) राठौड़ ठाकुरसी जैतसीहौत री वात, pp. 132b, 136a-140b
Fragmentary in the middle and at the end. A biography of
Thākura Sī, a son of *rāva* Jēta Sī of Bikaner. Interspersed
with commemorative songs.

(j) जगदे पँवार री वात, pp. 200a-214b. Incomplete at the
beginning and the end. The story of Jaga De Pāvāra, the
faithful chief in the service of Siddha Rāja, the Solānkī king
of Pāṭāṇa.

(k) राव सेखै नै भातौ आयौ तै री वात, pp. 226a-b. The
story of Sekhō, the Bhāṭī *rāva* of Pūgāḷa, who had obtained
from Karanijī the boon that he would not die unless he sat
under a *bakāyana*-tree and ate cold boiled rice. Incomplete at
the beginning

(l) वीरबल री वात, pp. 226b-228b. An anecdote concern-
ing Vīra Bala, the great favourite of Akbar. Beginning:—

पातस्याह अकबर दिल्ली आगरे पातस्याही करे बडो अवलौयो
पातस्याह ह्वो बाँवन पीरां री करामात ह्वे...etc.

(m) राजा भोज खापरै चोर री वात, pp. 228b-230b. An
anecdote concerning king Bhoja and a thief, Khāpharō. Be-
ginning:—

राजा भोज धार नगरी राज करे वडो राजा चवदे विद्या निध्यां
सु राजा भोज रे धाफरो चोर चाकर...etc.

(n) कुतबदी साहिजादे री वात, pp. 230b, 235a-238a. Four leaves missing. A story of a prince Kutub Di. in rhymed prose and verses. Marwari mixed with Urdu. Beginning:—

पीरोजसाह पातस्याह दिल्ली पातस्याही करे । तिस के उमराव ।
तिरवरसंघ । गलतसमा । सुलतांन । तिस के दरीयासाह बेटा । दुसरा
महंमदसाह बेटा । ..etc.

(o) दम्पतिविनोद, pp. 238b-268b. A *riřucimento* of the well-known tales of the parrot and the *sārikā*, illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anopa Singha (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning:—

समहं देवी सरस्वती	मत विस्तारण मात ।
वीणा पुस्तक धारणी	विघ्न हरण विध्यात ॥ १ ॥
गयापति वंदू चरण जुग	... ..
वीकानेर सुहावणी	दिन दिन चढतौ दौर ।
हिंदुस्थान मृजाद हृद	नवकोटी सिर मोर ॥ ३ ॥
राज करै राजा तिहां	कमधज भूप अनूप ।
सकबंधी करणससुत	राठौड़ां कुल रूप ॥ ४ ॥
देस राज सुभ देष के	मन मै भयो हुलास ।
दंपतिविनोद की वार्ता	कहिस कथा सविलास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अकदा प्रख्यावै आवू विषै विदग्धमंथ
इसै नाम सूवै रहै । माहा चतुर गयाता । सर्व सासज प्रवीण । सासज
जोइतां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...
etc.[†]

(p) राव रिणमल री वात, pp. 272a-273a. Fragmentary.
Only the end.

(q) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Soḷāṅkī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तीये राजा रै १६ रांणी कै ।...etc.

(r) महिन्दर वीसलौत री वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalōta of Umarkoṭa and *rāva* Hamīra Jāreco. Beginning:—

उमरकोट मेहदरो वीसलौत राज करै [1] वडी राजाधानी [1] वडी साह्वी [1] सु बेहन १ मेहदर रे कुवारी ।...etc.

(s) मूहणौत नैणसीजी री ख्यात रौ अक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōta Nēṇa Si. containing the *vāṭas* following:—

गाँगी वीरमदे री वात (pp. 284b-286a).

उहड़ हरदास मोकलौत री वात (pp. 286b-290b),

राठौड़ नरै सूजावत खीँवै पोहकरयै री वात (pp. 290b-293b).

जैमल वीरमदेऔत राव मालदे री वात (pp. 293b-294b).

The last *vāṭa* is incomplete.

(t) जिसलमेर री वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīm during the reign of *rāvaḷa* Rātana Si. to the succession of *rāvaḷa* Kehara. Beginning:—

जिसलमेर उपर अलावदीन पातिसाह आयो । जिसलमेर माहि भाटी रतनसीह मूलराज राज्य करै । पातिसाही फौजा आइ नै गड नुं लाग्यां ।...etc.

(u) जैतै हमीरौत राणगदे लखणसीऔत री वात, pp. 301b-304b. A story of the Bhātis Jētō Hamīrōta and Rāṇaga De Lakhaṇasīōta from their departure from Jesalmer to the battle in which the son of Rāṇaga De, with the help of the Multānis, defeated and killed *rāva* Čūḍō at Nāgōra. Beginning:—

जैतौ हमीरौत भाटी राणगदे लखणसीयोंत बेवे रावल लखणसेन काडीया । ताहरां जैतै हमीरौत सुरजड़े गाडा कौडीया । राणगदे थोरीयां कन्हा पूगल लइ ।...etc.

(v) रावल लखणसेन री वात, pp. 304b-306b. The story of *rāvaṇa* Lakhana Sena's marriage with the daughter of Kānhara De, the Sonigarō chief of Jālōra, and her eloping with Nībō Semālōta and the revenge Lakhana Sena wreaked on Nībō. Beginning :—

किसन कांन्डदे जालोर राज्य करै । सु अक दिन रो समायोग कै । रावल लखणसेन रै रांणी सोठी कै ।...etc.

(w) कूंगरै बलोच री वात, pp. 306b-307b. Identical with MS. H(c). Beginning :—

तिलोकसीह जसहड़ोत जेसलमेर राज्य करै । कूंगरो क ताकड़ी रो आहारा (sic) करै ।...etc.

(x) जाखै फूलाणी री वात, pp. 308a-313a. Identical with MS. II (a) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै कै । लघो जाम भद्रेश्वर राज्य करै कै [] अकै देस माहे दोह राजा । अक राव कछाड़ै । अक जाम कछाड़ै ।...etc.

(y) कक्वाहाँ री वात, pp. 313a-316a. Identical with MS. I5 (b), except for some differences in the wording. Beginning :—

राजा प्रथीराज राव लखकर्ण रै परणीयो ऊतो बाल्हवाई तीयै बाई रै वारह बेटा हूवा...etc.

(z) राणे रतनसी राव सूरिजमल री वात, pp. 316a-320b. The story of the enmity *rāṇō* Ratana Si of Citōra conceived against his brother-in-law, the *rāva* Sūrja Mala of Būdi, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांणी सांगो चौचोड़ राज्य करै । बडो रांणी हूवौ । सांगै रै पातिसाह बंदीषांगे रह्यीया । तीयां नुं चूड़ंगं पहिराइ कछाड़ीया ।...etc.

(A) नारायणदास मीठाखाँ री वात, pp. 320b-321b. The story of *Pathāna* Mīdhā Khā, king of Mādava, and his death at the hands of *Nārāṇa* Dās of Būdi. Beginning :—

अक मांडव रै पातिसाह रै पठाण तिण रौ नाम मीढाषांन सु
मांडव सुं साथ करि नै रिणथंभौर आयौ जोरावर थकै रिणथंभौर
लौयो |...etc.

(B) रावत सूरिजमल कुंवर प्रिथीराज रौ वात, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Mala, the son of Khivò, the son of *rānò* Mokala, of Sādarī in Godhavāra, and his nephew *kūvara* Prithī Rāja, the son of *rānò* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādarī and carve for himself a new sovereignty amongst the Menās of Devaliyò (p. 323a); followed by an account of the death of Prithī Rāja from a pill given him by *rāva* Dūdò of Sirohī (p. 323b), and lastly an account of the death of Jè Mala, the brother of Prithī Rāja, at the hands of Ratana Sī. Beginning:—

रावत सूरिजमल बीवै रो । बीवो रांखै मोकल रो । कुंभो ह्री
रांखै मोकल रो । सूरिज मोटो रजपूत ह्वो...etc.

(C) राखै खेतै रौ वात pp. 324b-327a. The story of *rānò*

Khetò's of Citorā falling in love with a carpenter woman, and having from her two sons, Cācò and Merò, and of their murdering *rānò* Mokala, and being at last defeated and killed by *rāva* Riṇa Māla of Maṇḍora. Beginning:—

वरसालै रा दीह कै । दीवांख सिकार चढीया कै हल वहै कै
भाद्रवो मास कै । घातिण भातो ले जावै कै । दोइ पाड़ी कै सु बिन्ने
हाथे पकड़ी कै लौयै जावै कै |...etc.

(D) सोनिगरै मालदे रौ वात, pp. 327a-b. Incomplete, one leaf being missing. An account of Māla De's—the Sonigarò chief of Jālorā—defeat at the hands of Trivirita Khā, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāra and Citorā. Beginning:—

सोनिगरौ मालदे गोठवाड़ माहै धरतौ पातिसाह रौ मारै साथ
वहण न पावै...etc.

(E) मुहणौत नैणसीजी रौ ख्यात रौ अक भाग, pp. 329a-337b.

A portion of the “Khyāta” by Mūhanòta Nēṇa Sī (see MS. 8 above), containing the *vātas* following:—

खेतसी रतनसौझौत री वात (pp. 329a-330a): incomplete, the first leaf being missing.

चन्द्रावतौ री वात (pp. 330a-333b).

सिखरी वहेलवै गयो रहै तै री वात (pp. 333b-335a). and :

उदै उगवणावत री वात (pp. 335a-337b).

The second of the *vātas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurō from Cāḍarō, the son of *rānō* Bhāvaṇa Si, to Amara Singha Harisinghōta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vaṃśāvalī* of the Candrāvatas, from *rāvaḷa* Bāpō to *rāya* Pratāpa. It begins :—

वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टष्टपरिमिते
य सकेद्रकालौ (sic) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragō, the founder of Rāmapurō, who lived under Akbar. It begins :—

श्रीसीताप्रतिपादपद्मभजनप्रध्वस्तकर्माशयो गोपीनाथचरित्रचित्र-
सुमंयत् (sic) कर्णपूरीकृतं ।...etc.

(F) राजा भीम री वात, pp. 337b-342b. An account of the reign of Bhīma of Anahilavārā Pātana and his successor Karṇa till the accession of Siddha Rāja Jē Singha. In the middle, an account is inserted of Lūṇa Sāha (Lavanaprasāda), the son of Anō Vāghelō. The work begins :—

अणहिलवाडै पाटण राजा भीम राज्य करै । सतरहसहस
गुजराति री साहिबी बडौ राजा । कवित्त । मूल पैतालीस । वरस दस
कौयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha rī vāta rō vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरषा रित लागी । विरहणी जागौ ।...etc.

(G) बहलिमा री वात, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 19:—राठौड़ाँ री वंसावली तथा पीढियाँ .

A MS. consisting of 266 leaves, 8" × 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgarī. Written in Samvat 1723, under the reign of *rājā* Karana Singha of Bikaner, for the use of his son, *kūvara* Anūpa Singha.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14, of *Descriptive Catalogue*, Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) जोधपुर री राठौड़ाँ री वंसावली, pp. 1a-22b. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthōṛas of Jodhpur from the origins to *mahārājā* Jasavanta Singha. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Viṣṇu and the Sun, a *chattrisarājakulī-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—*धारानगरी परमार* १...etc.), a *karita* giving the names of the nine Paramāra rulers of *Navakoṭi Māravāra* (beginning:—*मंडोवर घासंत* ... etc.), and lastly a list of the six *vaṃśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva- and Daitya-*vaṃśa*. Then after an *āśīreṇḍa* in Sanskrit, the genealogy of the Rāthōṛas begins from the Satva-*yuga*, when the men lived 100 years and were born as twins (*jugalaputṛi*). From this particular, it is evident that the author of the *vaṃśāvalī* is a Jain. The pedigree of the Rāthōṛas is traced from *rājā* Mānadhātā *cakkarē* (p. 4a) down to Jē Canda (p. 12a), the list being divided into four sections corresponding to the four *yugas*. The account of Sīhō begins p. 12b as follows:—

रा' श्रीसीहजोग द्वारिकाजी पधार्या । साथै दस हजार असवार
लौघा । अकेकौ वस्त्र भगवौ हाथ १ बरछी सों बांधे वसछी समेत
'चाल्या । आवता थकां सोलंकीयां री भीर करि लाघौ फूलाखी मार्यौ ।
सीहोजी महादेव री अवतार छै ।...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect. i, Pt. i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sīhō to Pāli. The genealogical account of the descendants of Sīhō contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Siṅha and his brother Amara Siṅha.

(b) राठोड़ाँ रौ योडियाँ, p. 22b-to the end. Genealogies of the Rāthōras, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīdhīs*. The genealogies were evidently compiled in the same time as the *vamśāvalī* described above, namely the beginning of the Śaṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Siṅha of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 20:—फुटकर वाताँ रौ सङ्ग्रह .

A MS. consisting of 116 leaves 8" × 8½" in size. Cloth-bound, but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Śaṃvat 1826 (see p. 91a) by Khavās Sabaḷa Sena at Bikaner.

The MS. contains:—

(a) सात बेटियाँवाले राजा रौ कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रिणमल चूँडावत अखौ सोलझी मारियो तै रौ वात, pp. 2b-5b. The story of Rāthōra *rāva* Riṇa Mala's fighting with Akhō Soḷankī and conquering the latter's land after killing him. Beginning:—

इण दूहै ऊपर ॥ रिणमल गलती रात [1] कांकल घर केवी तथै ।
पह ऊगे परमात [1] आयो ऊघा ही अघो ॥ १ ॥ राव रिणमल नागौर
सो काढीया थका आय वले रे कांठे रह्यो...etc.

(c) कुँवर रिणमल चूँडावत अखै साँखलै रौ वैर लियो तै रौ वात, pp. 5b-8b. The story of Rāthōra *kūvara* Riṇa Mala's revenge on the *Īdās* the death of Akhō Sākhalò. Beginning:—

इण दूहे ऊपर ॥ आथो अमलीमाण [1] चावे भाले चोडवूत । तेढा
हरण डाण [1] चोवीसे चोरासीया ॥ २ ॥ ... अथो सांघलो मारवाड रो
रजपूत रुणेचो तिको सीधला भेलो हुय ने धाड़े दोडीयो...etc.

(d) सयणी चामणी री वात, pp. 8b-11b. The legend of Sayani, the daughter of Cārana Vedò of Kaccha, and Vījhā-
nanda. Interspersed with *dūhās*. Beginning:—

वेदो चारण केकरै गव रहै । कळ देश मै । वेदे रे वडो द्रव्य ।
...etc.

(e) पीरोजसाह पातिसाह री वात, pp. 11b-18b. A legendary
account of the reign of Phīroj Śāh and Muḥamad Śāh till the
conquest by Bābar. Beginning:—

पीरोजसाह पातिसाह षतम कहाणो । चीता हिरण । चीता
हिरण जनावर राधणा । सारि हिकमत सिकार री पेरोजसाह
चलाई... etc.

(f) राव हमीर लखै जाम री वात, pp. 18b-20a. Identical
with MS. 11(a), and MS. 18 (r), above.

(g) कूंगरै बलोच री वात, pp. 20a-22a. Identical with MS.
11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियाँ री वात, pp. 22a-24b. The
story of Rāṭhōra Jēta Māla Saḷakhāvata being attacked by the
Kolīs, on his way back from Sirohi, where he had married, and
loosing in the affray Bhādò Sūdò and a hunting-leopard, and
the revenge he subsequently took on the Kolīs. Beginning:—

जैतमाल देवडै परणीजण गयो [1] दिन ५ तथा ७ उठै जान रह्यौ
...etc.

(i) सुराँ अर सतवादियाँ री वात, pp. 24b-30b. A moral tale
of no historical interest.

(j) राव तीडै झाडावत री वात, pp. 30b-34b. A biographical
account of Rāṭhōra rāva Tiḍò Chādāvata. Beginning:—

महेवे घेड़ राव तीडो झाडावत राज करै । वडो आगाठ देसोत
जिकै रै वायै हरण घोड़ा ऊवै...etc.

(k) जैतमाल सलखावत री वात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Salakhāvata. (Cfr. h above). Beginning :—

राव तौडो आप री वार वजाय गजाय अर देवलोक ह्वो [1]
वडो ओगाठ राजवी ह्वो [1] राव सलखै ह्वी व्यां रा वित लीया...etc.

(l) सच बोले सो मारिया जावै तै री कथा, pp. 38b-40. A tale of no historical interest.

(m) वीजड़ विजोगण री कथा, pp. 41a-46a. A love tale of Vijara, the son of Vijē Sāla, a king of Gujarat, and Vijogaṇa, the daughter of a *setha*.

(n) राव चूँडे री वात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍō. Beginning :—

.....महेवे राज करे मालो सलखावत वीरम सलखावत जैतमाल
सलखावत ईहा री वडो साहिबी जिण समईये माहे दलो जोह्वीयो
सिधराजा जेसंधदे पाटण राज करे...etc.

(o) रिणधौर चूँडावत री वात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning :—

इंये दूहे उपर कै [3] केवौयो..... । तिको रण चोडावत तलोली
गाडा कोडीया [1] आगै जीवयो बाजु तो सीधला रा गाडा कै...etc.

(p) हाहुल हमीर भोले राजा भीम खूं जुध करियो तै री वात, pp. 54b-60a. An account of the contest between Hāhula Hamira and Bhīma, the "Simpleton," king of Anahilavārā Pātana, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dilli. Beginning :—

...भोलो राजा भीमदे अघई मोहतो घोड़ा घरौदण नू काबुल
मेलीयो...etc.

(q) वडावडो देवडै डहल वानर री वात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज री पनरमी विद्या व्यास भवानोदास री कही, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows :—

लिख्यतं सुवास सबलसेन । सुवास सबल वाचनार्थम् ॥ बीकानेर-
मध्ये ॥ संवत् १८२६ सावण वदि ६ वार सोमवार ।

(s) नागदमण साइयै भूलै रौ कहियौ, pp. 91a-97a. A poem in 123 (?) verses, on the slaying of the Kāliya serpent by Kṛṣṇa, by Cāraṇa Sāiyō Jhūlō. Beginning :—

बलि तो सारद विनवुं । सारद करो पसाय ।...etc.

(t) बगलै हंसणी रौ कथा, pp. 97a-116b. Incomplete at the end. The tales of the crane and the she-swan, his wife, in accusation and defence of woman, eight in all, but only four contained in the present MS. Beginning :—

मानसरौवर माछै हंस रहै सु अकै दिन हंस सर्व मेला ऊई अर
मतौ कौयौ कह्यौ आपा मारवाड़ देस हालौ तो जावा मारवाड़ नू लौक
वषायै कै उठै बडा मेवा कै...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर वाताँ रौ सङ्ग्रह .

A huge MS., consisting of 492 leaves, 12" × 8" in size. Cloth-bound, but some leaves detached. About two fifths of the leaves are blank. Each page contains 28-30 lines, of 18-25 akṣaras. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in MS. 18 described above, of which the present MS. is in part a copy. A list of the contents is the following :—

(a) सिङ्गासणबत्तीसी कौ भाखा, pp. 1a-29a. Identical with MS. 18 (e).

(b) बेतालपचीसी रौ वात, pp. 30a-60a. Identical with MS. 18 (a). Cfr. also MS. 15 (z).

(c) रायधण भाटी रौ वात, pp. 61a-66a. Identical with MS. 18 (b). Complete. Beginning :—

रायधण कुंवर रावल दुभास रौ बेटी जात रौ भाटी लुद्रवै राज
करै...अर घाट सोडा राज करै । लुद्रवै रा सलींमी । तहै घाट रै
अक बेटी अर अक बेटी । बेटी रौ नाव सजनल...etc.

(d) राजसिङ्ग खीँ यावत री वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिङ्गजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिङ्गजी रै कँवरों री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसी साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो धीवसी चहसुकाल । जांगलु राज करै । बडो साहिबी ।
बडो सिरदार सों । धीवसीजी हलोद भाले परगोया । बडो बीहा
जवो । बडो गुडो घरच जस अवल कीयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) अकेलगिड़ वाराह डाढाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड़ गोपालदास री वात, pp. 185a-196a. A biography of Gōra Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[ास] गोड़ अजमेर रा परगना सु क्हाणो कीयो । सो
पेहला तो अजमेर रा घावंद था गोड़ [1] पक्के अजमेर पातसाह लीयो
तद गोड़ां नु परगनो अजमेर रो दीया (sic) l...etc.

(k) मारवाड़ री वात महाराजा रामसिङ्गजी री, pp. 197a-215b. Introduced as "Māravāṛa rē amarāvṛī rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वीरमदे री वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *seṭha* of Pūṅgaḷa, and *kāvira* Virama De, the son of *rāva* Rāi Bhāna of Idara. In rhymed prose intermixed with verses. Beginning:—

सदा मनोरथ सिद्ध करण [1] बाँगी आषर बेस [1] सारा पहजी
सौवरजे [1] गुण दातार गणेश ॥ १ ॥.....सुबरख निज धातां

सिहै । बानांज चबण बेस । पदमणि तरैयां परघिजे । देसा पंगल
देस ॥ ३ ॥ करहा घोड़ा कांम रा ।...etc.

(m) जगदे पंवार री वात, pp. 258a-276a. Identical with MS.

18 (j). Complete. Beginning:—

मालवौ देश धारा नगरी । तठै पुंवार उदियादित्य राजा राज्य
करै कै । तिख राजा रै दोय रांणी अक तौ वाघेली । अने बीजी
सोलंकणी । तिखां दोयां रै दोइ कुंवर । तिख मै वाघेली मुदै पटराणि ।
तिख रै तौ कुंवर रिणधवल छउ ।...etc.

(n) छ कहाणियाँ, pp. 280a-292a. A collection of six tales,
of no particular interest, to wit:—

1 : साईं री पलक मै खलक वसौ तै री वात, pp. 280a-284a :

2 : आय ठहकौ भाहि मै तै री वात, pp. 284a-285a ;

3 : हरराज रै नैणाँ री वात, pp. 285a-286a. Referring to
Hara Rāja Devarō of Sirohī;

4 : न क्यूँ हरे न क्यूँ सेखै तै री वात, pp. 286a-288a. Re-
ferring to Sekhō. the Bhāṭī rāva of Pūgaḷa ;

5 : सेखै नै भातौ आयौ तै री वात, pp. 288a-289b. Identical
with MS. 18 (k).

6 : वीरबल री वात, pp. 290a-292b. Identical with MS.
18 (l).

(o) राव वीरमदे री वात pp. 293a-295a. A biographical
account of Rāṭhōra rāva Virama De. the son of Saḷakhō, going
as far as his death and the concealment of the infant Cūḍō in
the house of Cāraṇa Ālhō. From the “Khyāta” by Mūhaṇōta
Nēṇa Sī (see MS. 8 above). Beginning:—

वीरम महेवा रे पासै गुढो मांडि नै वसौयो कै । सु जिकोई
महेवै माहे घून करै गुनह करै तिको वीरम रे गाहै आवै वी[र]मजी
ऊवै ऊवै गुं राघै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.
Identical with MS. 18 (o).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—फुटकर वार्ताँ रौ सङ्ग्रह .

A huge MS. consisting of 436 leaves, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$ in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *akṣaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for ड and ढ are habitually interchanged. The MS. was caused to be written by *mahārājā* Gaja Singha of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) आठ कहाणियाँ, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (k-m), and MS. 21 (n). To wit :—

1. साँई रौ पलक मै खलक वसै तै रौ बात, pp. 1a-4b. Identical with MS. 21 (n), 1.
2. साँई कर रह्यौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (a).
3. आय ठहकी भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (n), 2.
4. हरराज रै नैणँ रौ बात, pp. 10b-11a. Identical with MS. 21 (n), 3.
5. न क्यूँ हरै न क्यूँ सेखै तै रौ बात, pp. 11a-13a. Identical with MS. 21 (n), 4.
6. सेखै नै भातौ आयौ तै रौ बात, pp. 13a-14a. Identical with MS. 18 (k), and MS. 21 (n), 5. Complete.
7. वीरबल रौ बात, pp. 14a-16a. Identical with MS. 18 (b) and MS. 21 (n), 6.
8. राजा भोज खापरै चोर रौ बात, pp. 16a-18b. Identical with MS. 18 (m).

(b) कुतबदी साहिजादै री वात, pp. 18b-27a. Identical with MS 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o). and MS. 21 (p).

(d) मूह्यात नैयसीजी री ख्यात री अक भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सौहैजी री वात, pp. 68a-71b.
2. राव कान्दड़दे री वात, pp. 71b-76b.
3. वीरमजी री वात, pp. 76b-78a.
4. राव चूँडैजी री वात, pp. 78a-81a.
5. गोमादेजी री वात, pp. 81a-82a.
6. अरड़कमल चूँडावत री वात, pp. 82a-83a.
7. राव रियामलजी री वात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇōta Nēṇa Sī contained in this MS. and described below.

(e) गोरै वादल री कथा, pp. 87a-93b. The same work as MS. 15 (D), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS. with the corresponding ones in MS. 15 (D), which have been quoted above :—

चरण कमल चित लाय के	समरुं सरसति माय ।
कहिस कथा वनाय के	प्रणमूं सदगुरु पाय ॥ १ ॥
जंबूदीप मभारि	भरघषेन सौभत अधिक । ¹
नगर भलो चीत्रोड़ है	ता परि दूठ दुरंग ।
रतनसेन राखो निपुण	अमलीमाण अभंग ॥ २ ॥

...etc.

A *dūhō* at the end, which is not found in MS. 15 (D), records the date of the composition of the *kathā* (Samvat 1686 ?), and the name of the poet (Jaṭa Mala) :—

¹ The latter half of this verse is omitted.

सौले सै असी थे¹ समै फागुण पूनिम मास ।
वीरारस सिखगाररस कहि जटमल सुपरकास ॥ [१]४६ ॥

(f) मोमल री वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्दर वीसलौत री वात, pp. 95a-98a. Left incomplete.
Identical with MS. 18 (r).

(h) मूहणौत नैणसीजी री ख्यात री अक भाग, pp. 101b-113b.
Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. गाँगी वीरमदे री वात, pp. 101b-103a.
2. हरदास ऊहड़ री वात, pp. 103a-107a.
3. राठौड़ नरै सृजावल खीं वै पोहकरणै री वात. pp. 107a-110a.
4. जैमल वीरमदेऔत री वात, pp. 110a-112a.
5. सौहे माँडण री वात, pp. 112a-113b.

(i) जिसलमेर री वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमीरौत राखगदे लखणसौहौत री वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावल लखणसेन री वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कूंगरै बलोच री वात, pp. 121b-123a. Identical with MS. 18. (w) and MS. 11 (c).

(m) लाखे फूलाणी री वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्वाहँ री वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राखै रतनसी राव सूरिजमल री वात, pp. 131a-135a.
Identical with MS. 18 (z).

(p) नारायणदास मौढाखाँ री वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सूरिजमल कुँवर प्रिथौराज री वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) राणै खेतै री वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिगरै मालदे री वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहणौत नैणसौजी री ख्यात रौ खेक भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si identical with MS. 18 (E).

(u) राजा भीम री वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा री वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै री वात, pp. 173a-180a. Described as 'Rāva Mānē Devarē ri vāta' in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै री वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडाँ रौ हकीकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बूँदी री वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja ri vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdi to Bhoja by the Emperor, after the death of Dūdō.

(A) खौचिबाँ री वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānala down to the conquest of the land by Hādō Bhagavanta Siṅgha Chatrasalōta. at the time of Orangzeb. The origin of the Khicis is traced to Khātū, a place from which they were expelled by king Prithī Rāja Cāhuvāna, in consequence of an act of treachery committed by Pāhila Paṇḍira. Beginning:—

आनल बीची जायल कठौती रहै । तो नागौर रो गांम कै नागौर
थी कोस १० जायल कै । आगै बीची चहवांखे भिलै । चहवांख राजा
प्रिथोरज रो वडी साहिबी । दिली रो धण्णी । नागौर अजमेर सैभर
यां ठौड़ां राजधान...etc.

(B) मोहिनाँ री वात, pp. 191b-195b. Identical with chapter
(61) in the "Khyāta" by Mūhaṇṇṭa Nēṇa Si. Cfr. also MS. 15
(i).

(C) सातल सोम री वात, pp. 195b-196b. Identical with MS.
15 (k).

(D) राव मखलीक री वात, pp. 196b-197b. Identical with
MS. 15 (l).

(E) जैसे सरवहिथै री वात, pp. 198a-201b. Identical with
MS. 15 (g).

(F) अरजन हमीर री वात, pp. 202a-205a. Identical with
MS. 15 (j).

(G) सांगण वाडेल री वात, pp. 205a-206b. An anecdote re-
ferring to Sāṅgaṇa Vadhela, a chief of Khebararō, and Mūjō
Bāvariyō of Sarathō, both of whom are stated to have lived at
the time of Vegarō Mahamad, *pātasāh* of Gujarat. Begin-
ning :—

सांगण वाडेल ओ धवरडै राज्य करै । वेगडौ मुंहमद गुजराति
रो पातिसाह । उण वारा माहे मूजौ बावरीयौ सरठै राज्य करै ।
मूजा नै अर सांगण वाडेल रा भतीजा आपस मै प्रीति...etc.

(H) चाँपे वालै री वात, pp. 206b-208a. Identical with MS.
15 (m).

(I) राव राघवदे सोलङ्की री वात, pp. 208a-210a. An anec-
dote referring to Rāghava De Solāṅkī of Todō, a *sāmanta* of
king Prithī Rāja of Dillī, and his Dāhimī wife. Beginning :—

राव राघवदे सोलङ्की तोडा रो धण्णी राजा प्रिथोरज रो सांमंत ।
नरसिंहदास दाहिमो ईयै रो घर आहड रावल समरसौ रो चाकर ।
तरे नरसिंहदास रै बेटी तिका अपकरा महादेवांगना ।...etc.

(L) नानिग काबड़ा री वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadha to Pohakarāna, and of Nāniga's becoming the lord of the place. Beginning:—

पुहपावती नगरी । हिवारुं पोकरण कहीजे कै । तीये नगरी
माहे राजा पकरवा राज्य करै । वडी राजधानी । राजा ईये विध
राज्य करै । मास अक ईदर मौहल माहे रहै मास अक पुरी हवै
ताहरां बाहिर आवै । नवो वीमाह करै ।...

(M) सयणी री वात, pp. 212b-215a. Identical with MS.
20 (d).

(N) देवरी नायकदे री वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūdhò, an Ahīra ruler of Sorāṭha, and Devarò, another Ahīra petty ruler of Devāli. Beginning:—

सोरठ देस माहे अहीर राज्य करै । मूंघो अहीर न[र]ति
सोरठ राज्य करै । मूंघा अहीर है बेटो कहीये सु सारी सोरठ मे
इसी काई नहीं ।...etc.

(O) खीवै बीजे री वात, pp. 221b-225a. Identical with MS.
15 (L).

(P) राणी चौबोली री वात, pp. 225a-229a. A tale referring to *rājā* Bhoja, or Vikramāditya, of Ujēṇī and a *rāṇī* Cōboli. Beginning:—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी ।
चौरासी चौहटा । छतीस पौलि । चार वरण रहै ।...etc.

(Q) चार मूरखां री वात, pp. 229a-231b. Left incomplete.
A tale of no interest.

(R) सदैवक् सावलिंगा री वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of *rājā* Puhavacha of Ujēṇī, and his mistress Sāvalingā. In prose intermixed with *dūhās*. Beginning:—

उजेणी नगरी पुहवक् राजा राज करै । वडो दात[र] [i] तेथ
जिको गुण करि कवीश्वर पंडित आवै तीये नूं सवालाष दिये ।...etc.

(S) लाखै फूलाणी री वात, pp. 238a-240b. A biography of Lākhō Phūlāṇī (cfr. MS. 11a. and MS. 18x). Beginning :—

सिंधु देस केबै कोट लाघो जाड़ेचौ राज्य करै । लाघो नवै चांद
रो नवै चांद वीमाह करै । लाघै रै काहड़दे पमार परधान ।...etc.

(T) पीरोजसाह पातसाह री वात, pp. 240b-245a. Introduced as “Vāta Pāthāṇā rī.” Identical with MS. 20 (e).

(U) बुधबल कथा कवि लक्ष्मीराम कृत, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Lakṣmī Rāma) in the year Samvat 1681 (see the last verse but two) Divided into eight *prabhāvas*. In Hindi. Beginning :—

सरसति कौ उरि ध्यान धरि । गणपति गुरु मनाइ । लक्ष्मीराम
कवि यह कथा । अदभुत कहत वनाथ ॥ १ ॥ चोपई । पूरब दिसि जहाँ
वदै¹ सुरसुरी [1] ता उपकंठि वसति सिवपुरी ।...etc.

(V) जगदे पँवार री वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rina Dhava[ja] Jaga Deva rī.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently :—

राजा उद्योतचंद धार र[1]ज करै [1] अक दिन रै समाजोग
दौलतावाद रे धली रौ नालेर रिगधवल कुंवर नै आयौ ।...etc.

(W) ? , pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Solāṅkī of Toḍō. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [1] सु राजधर रै
कोरू नहौ [1] ताहरां डाहा सयणा जिको परदेसी आवै तीयां मुं,
पूझीजै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhanōta Nēṇa Sī (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खीची री वात, pp. 278b-283a. Described as "Acala Dāsa Khicī Lālā Mevārī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acala Dāsa Khicī of Gāguraṇa and his two wives Lālā, the daughter of Rānā Mokala of Mevāra, and Ūmā, the daughter of Khīva Sī Sākhālō of Jāgaḷū, and the intrigues of Jhīmī, a Cāraṇī. In prose with *dūhās* interspersed. Beginning:—

अचलदास गढ गागरण राज्य करै । तिण रै राखी लाला मेवाड़
रो धणी राखे मोकलसीह तिण री बेटी । राज सिगलो ह्वी लाला रै
हाथ [1] वही साहिबी [1] भलो राज्य छै [1] अकदा प्रस्तावि भौमी
चारणि अचलदास नु मांगण आई ।...etc.

(Z) कक्वाहाँ री वात, pp. 283a-284a. An account of how the Kachavāhās were once exterminated by the Tūvaras, and only one *rāṇī* escaped, who afterwards gave birth to a child, Malē Sī, who after killing *rāya* Rālhana, made himself lord of the Mēnās of Dhūḍhāra. Beginning:—

कक्वाहा राजा रामचंद री बौलात (sic) । नलवर ग्वालर ईया
गढां नल राजा रा पोतरा राज्य करै । ईयां धीचीयां सुं वैर [तुं]-
वरां सुं वैर ।...etc.

(i) जेसलमेर पूगल वीकूपुर वरसलपुर रै भाटी धणियाँ री पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vīkūṇṇa, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार बादित मूल नक्षत्र जेसलमेर
रावल जेसल स्थापिता । जेसलमेर गढ थापीयो । संवत सतर सत-
रोहतरे । जसी देव रौ फेर । बाधो रुधो भाटीयां । जसी
जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesaḷa (1st) to *rāvaḷa* Jasavanta Siṅha (28th). After the name of each *rāvaḷa*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहानियाँ, pp. 286a-287a. Two short tales of no interest.

(iii) वगड़ावतों की बात, pp. 287b-294a. The legend of the Vagarāvatas. (or Vagharāvatas), traced to Cahavāṇa Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning:—

राजा वीसलदे चहवांण अजमेर मै राज्य करै । अजमेर माहे वाघ
हिलीयौ सु वाघ घून करै दोइ २ चार २ घून करै [1] सोर पड़ीयौ ।

..etc.

(iv) राजा मानधाता की बात, pp. 294a-296b. A biography of *rājā Mānadhātā*, one of the *paurāṇika* ancestors of the Rāthōras. Beginning:—

राजा युवनाश्वर राजा अजेपाल की बहिन परखीयो । राजा
युवनाश्वर वडौ राजा...etc.

(v) राजा प्रिथीराज चौहान की एक बात, pp. 296b-297a. An unimportant anecdote referring to *rājā Prithi Rāja* and some revenge he once took on the Pāvāras. Beginning:—

राजा प्रिथीराज चहवांण अजमेर राज करै । सु राजा प्रिथीराज
है पमार रजपूत चाकर...etc.

(vi) गोगैजी की बात, pp. 297a-298a. A short account of the four *avatāras* of Gogō in the four ages of the world. Beginning:—

गोगैजी रा ४ अवतार । सतयुग माहे भाद १ चेत माहे पहल २
दापुर मै हरपाल ३ कलियुग मै गोग चहवांण...etc.

(vii) सोलङ्की राज बीज की बात, pp. 298a-301b. The story of the establishment of the Solāṅkīs' rule over Anahilavāra Pātāṇa, from the migration of Rāja and Bīja from Todō, to the usurpation of Mūla Rāja. Beginning:—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आइ
नै राज कीयौ [1] कितरेक दिने निबला पड़ीया...etc.

(viii) मुहम्मद नैबसौजी की ख्यात की एक भाग, pp. 301b-303b. Another portion of the "Khyāta" by Mūhaṇḍa Nēna Sī, containing the two *vātas* following:—

1. रावल जगमालजी री वात, p. 301b.
2. राव जोधेजी री वात, pp. 302a-303b.

(ix) सुपियारदे री वात, pp. 303b-307a. The story of Supi-yāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8. above). Beginning:—

नरवद सतावत आसकरण सतावत । कायलांछै गठ राज करै ।
तठै सांघलां री खंण सुं सांघलै सीहड़ रो नलेर आयौ...etc.

(x) मूहणौत नैणसीजी री ख्यात री अक भाग, pp. 307a-313a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vāṭas* following:—

1. खैमखानियाँ री उतपति, pp. 307a-b.
2. दौलतावाद रा उमरावाँ री वात, p. 307b.
3. मलकम्बर आकूतखाँ री याददास्त, pp. 308a-309a.
4. साँगमराव राठौड़ री वात, pp. 310a-313a.

(xi) रावल लखणसेण वीरमदे सोनगरै री वात, pp. 313a-315a. The same story as contained in MS. 18 (v), and MS. 22 (k), but in a different version. Beginning:—

रावल लखणसेण जेसलमेर राज करै । हेके दिन रावलजी बेठो
हंतो तितरे कोचरी बोली [1] तद रावलजी सोणीया (नू) बोलाय
पूक्यो...etc.

(xii) राव रिणमलजी री वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8. above).

(xiii) अलावदी री उतपत री वात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyō, the son of a *pījārō*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khīcī, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आंदलराव घोची जायल कठोवो रहै [1] सु अके दिन रे समीयीये
(sic) घोवसौ सांघले रे बेटी सु पागली [1] ताह्वा घोवसौ जाणोयो जु
ओर तो कोई लेवे न लेवे आदल भलो रजपूत कै l...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest, to wit :—

1. साह ठाकुरै री वात, pp. 319a-320b.
2. विसनी बेखरच री वात, pp. 320b-321b.
3. आसा री वात, pp. 321b-323b.
4. पिङ्गला री वात, pp. 323b-324b.
5. गन्धर्वसेण री वात, pp. 324b-326b.
6. माल्हाली री वात, pp. 326b-329a.
7. सोणा री वात, pp. 329a-330a.
8. मामै भाणै री वात, pp. 330a-331b.

(xv) राव रिणमल खाबडियै री वात, pp. 331b-338b. The story of Rāṭhōra rāva Riṇa Mala of Khābara and his Sodhī wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning :—

माडो गढ गोरी पातिसाह राज करे [1] ताहरा विनायत रे
पातिसाह नू माडो रे पातिसाह री रसाल आवे [1] ताहरा माडो रे
पातिसाह माणस दोई बुलाया । ते रा नाव । अक मत के वास । अक
अकल के वास...etc

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales, to wit :—

1. डूंगर जसाको (sic) तै री वात, pp. 338a-339a.
2. फमै घोराधार री वात, p. 339a
3. तमाईची पातिसाह री वात, pp. 339a-340a.
4. पाहुवा री वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै री विगत, pp. 340b-343b.

(xvii) मूहणौत नैणसीजी री ख्यात री अक भाग, pp. 343b-350a. Another portion of the “Khyāta” by Mūhaṇōta Nēṇa Sī, containing the *rātas* following :—

1. राव वीकैजी री वात, pp. 343b-344b.
2. भटनेर री वात, pp. 344b-345b.

- 3 राव वीकैजी री वात वीकानेर मखिद्यौ तै समै री,
p. 345b.
- 4 काँधलजी काम आया तै समै री वात, p. 346a.
- 5 राव तीडै अर रावल साँवतसौ सोनिगरै इयाँ दूनाँ
भौलमाल वेठ ऊई तै समै री वात, pp. 346a-b.
- 6 सुपियारदे री वात, pp. 346b-349a. Fragmentary
- 7 पताई रावल साकौ कियो तै री वात, pp. 349a-b.
- 8 राव सलखै री वात, p. 349b.
9. [मठ मखिया तै री विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर री वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Di and the death of *rāvaḷa* Ratana Si, to the installation of *rāvaḷa* Ghara Si. (Cfr. MS. 18 (t) and MS. 22 (i).) Beginning:—

...जद अल्लावदीन पातिसाहजी सँ लड़ाई ऊई [1] रावल रतनसौ काम आयो । गढ माहे जोंहर ह्वौ । तद मूलराव अर घड़सौ अ दोई रतनसौ रा कुंवर विषै नौसरीया...etc.

(xix) काहड़ पँवार री वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhalā and Sodhā branches of the Pāvāras, in which they are traced to Sākhalō and Sodhō, two sons born to Pāvāra Chāhara of Chahotaṇa by an *apsaras* captured by him. The name of the Sākhalās is further connected with *saṅkha*, a miraculous conch Chāhara had had from the *apsaras*. Beginning:—

काहड़ पवार क्होटण राज करै । ते नुं षवर ऊई । जु क्होटण सिव री वाड़ी पासे दूगरी अक क्कै...etc.

(xx) राव रिणमल अर महमद आपस मै लड़ाई ऊई तै री वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS 8. above).

(xxi) रिणधवल री वात, pp. 353a-356b. A tale concerning Riṇa Dhavaḷa, king of Dhāra, and two Bhāṭas, Rayana and Mayana. Beginning:—

भाट रथण नै मथण बेवे भाई । सु मथण डोलौयै बैसि नै पग
वीह्लावतौ ।...etc.

(xxii) वींभरै अहीर री वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vijharò Ahira had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning:—

वींभरौ अहीर सोरठदेस मै रहै । अंक दिन रै समाजोग
वींभरौ बहिन रै प्राङ्गणो थकौ गयो...etc.

(xxiii) वैरसल भीमौत वीसल महेवचै री वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāṭhōra Vēra Sālā Bhīmōta of Bīlārō and Vīsala of Mahevō over a mare, and ended with a battle in which Vīsala lost his life. Followed by 36 *dūhās* by Khiriyō Cāḍana. The event happened during the time of *rāva* Jodhō of Jodhpur. Beginning:—

वैरसल बीलाड़ै राज करै । वीसल महेवै राज करै । थुं करवां
हेकै दिन बीलाड़ै ता घोड़ी वैरसलजी जोड़ माहे ढाली ऊतौ सु घोड़ी
चरतौ चरतौ महेवै (जाय नींसरी)...etc.

The *dūhās* begin:—

माहेखर महामाय भीम तणो साचौ भगवत ।
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) उमादे भटियाणी री वात, pp. 358b-359b. An account of the jealousy conceived by Ūmā De, the Bhaṭiyāṇī wife of *rāva* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story, a Cāraṇa, Bārāṭha Āsò, plays an important part. Beginning:—

रावल जाम नवै नगर राज करै । अंक दिन रै समायोग रावल
जामजी सिकार चढीया ऊता [1] धिरतां यकां अंक कोकरी कहीं री
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनिगराँ री वात, pp. 359b-360a. An account of how Sāvata Sī Sonigarō had a son. Māla De, from a stone image Beginning:—

सोनगिरो सांवतसी सिकार गयौ ऊतौ सु राति स्त्री विना नौंद
न पड़ै ।...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālanō* “to catch”—and other Rajputs, and the *dūhō* :—

सीसोदीया बांभणी रा तवड कौथो तेल रो ।
गोदारा जाटणी रा मांगलीयो थोरिण रो॥

(xxvi) राव लूणकरण रौ वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकरणजी जेसलमेर रौ फते करि पाछा पधारैया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhaṇa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhaṇa's son to the Islam. From the latter originated the Ābhorīyā Bhātīs. As a result of the alliance, *rāva* Cūḍō of Maṇḍora was defeated and killed at Nāgōra. The note is introduced by the title: “Vāta rāva Kelhaṇa rō betō ara rāva Rāṇaga De rō betō Mulatāṇa rē pātisāha musala-māṇa kiṇā tē ri vāta.”

(xxvii) लाखै फ्लाणी रौ वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर फूल राज करै । तठै वाणीयो १ साह्रकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी रौ वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāthōra Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वीरमोत थलवट माहे रहै । ईक समईयै तीये देस माहे
काल पड़ौयो [1] लोग मऊ जुं चालीयो थो...etc.

(xxix) राजा प्रिथीराज सूहवदे परगिया तै रौ वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vijhala of Maroṭha. Beginning :—

प्रिथीराज चहवाण दिली राज करै । तद राज करतां वीभक्षदे
जोइयो सामिबाणै रो नालेर आयो ।...etc.

(xxx) राणगदे भाटी री वात, pp 362b-363b. A biographical note on *rāṇa* Rāṇaga De of Jesalmer, from his conquest of Pūṅgaḷa, to his fight with *rāṇa* Cūḍò of Maṇḍora. Beginning:—

पूगल थोरौ राज करै । तहै मूलराज थोरैयां ऊपरि चडि
आयो [1] पूगल लीवी ...etc.

(xxxi) तुँवरौ री वात, pp 363b-365a. Identical with MS 15 (d).

(xxxii) जोगराज चारण री वात, pp 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *paṇihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning:—

जैसलदेस (sic) रै देस माहे जोगराज चारण वसै । वडौ चतुर
हौसनाइक [1] वडा रूपक जोड़ै...etc.

(xxxiii) रावल मलीनाथ पञ्च मै आयौ तै री वात, pp. 366a-367a. An account of how *rāṇa* Malī Nāthā of Mahevo married Rūpā De, the daughter of Vālhò Tuḍiyò, and was converted by her to the *rāmāpantha*. Beginning:—

रूपादे वाल्लै तुडौयै री बेटी घेत माहे रषवाली करैतां हती ।
रोही रो घेत हंतो पाणी पूर हंतो [1] सु ऊगवसौ भाटी...etc.

(xxxiv) नरबदजी रागै कुँभै नूँ आंख दीवी तै री वात, pp. 367a-b. Identical with chapter (59) in the "Khyāta" by Mūhaṇòṭa Nēṇa Sī (see MS. S. above)

(xxxv) काँधलौत खेतसौ री वात, pp 367b-368a. A brief account of how Khēṭa Sī, the Kāḍhalōṭa ruler of Bhaṭanēra, killed a Mathena Bhāvadēva Sūri, whereupon the two pupils of the latter went to the *pālisāha* Kūvarò (Kamran, the son of Babar) and persuaded him to go against Bhaṭanēra. It was on this occasion that Kūvarò, after overrunning Bhaṭanēra, attacked Bikaner, and was encountered and defeated by *rāṇa* Jēṭa Sī. Beginning:—

भटनेर सहर काँधिलौत घेतसौह राज्य करै [1] भटनेर माँहि
वड़गळा मथेन भावदेवसूरि रहै ...etc.

(xxxvi) सोहणी री वात, pp. 368a-369a. A love story concerning Sohaṇī, the wife of Jata Mala Aroṇ, and her lover, Mahiyāra.

(xxxvii) राठौड़ राजावाँ रै अन्तेवराँ रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī (see MS. 8. above).

(xxxviii) जगमाल मालावत री वात, pp. 370a-b. A short anecdote referring to Jaga Māla the son of Mali Nātha of Maheṛ, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjaraṛa, who became the progenitor of the Ūjara Rāthōras. Beginning:—

रावल मालै रो बेटो जगमाल [1] सु जगमाल दिलौ चाकरौ
कगैetc.

(xxxix) कूँवरियै जैपाल री वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūyariyō Jē Pāla the son of Mahi Dhavaḷa of Mādhavō, near Pohakaraṇa. Beginning:—

कुंवरीयो जैपाल भाटी मद्धिधवल रो बेटो [1] मा रो नांम
मगोखी [1] भाई रो नांम देपाल [1] बहिन रो नाम मगौ [1] गांम
माटवो (sic) पड़गनै पोकरण रै रहे ...etc.

(xl) दूदैं जोधावत री वात, pp. 371b-372a. An account of how Dūdo the son of rāra Jodhō Rāthōra, killed Meghō Narasīgha-dāsōta in a single combat. Beginning —

राव जोधो पौडीयो ऊती [1] वातपोस वातां करता ऊता [1]
राजवीयां खां वातां करता ऊता [1] ताहरां अकै कल्लौ भाटीयां रो
वैर न रहे.. etc.

(xli) राजा रै कुँवर री वात, pp. 372a-373a. A tale of no interest.

(xlii) पावूजी री वात, pp. 373a-378a. The story of Pāvū Rāthōra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khicī. Identical with chapter (51) in the "Khyāta" by Mūhaṇṭa Nēṇa Sī (see MS. 8. above). Beginning:—

घांघलजी महेवै रहै [1] सु अउठै सूं क्वाड अर अठै पाटण रे
तलाव आय ऊतरैया...etc.

(xliii) पँमै घोराण्धार री बात, pp. 378a-383a. The story of Budha Pāmō (or Pemō), nicknamed "Ghorāndhāra," a chief of Kūdala, with special reference to his love adventures with a beautiful daughter of a *kandoi*, and the violence used by his son Caṅgō to the daughter of Cāraṇa Māvaḷa, which was the cause of Rāthōra Mahireḷaṇa Dhūharōta's marching against Kūdala and conquering the place, after killing Pāmō and his son Maṅgō, and capturing Caṅgō. This had had a son from the daughter of Māvaḷa, his name Cādō, who was subsequently made a Cāraṇa by Mahireḷaṇa, and became the progenitor of the Rohariyās. Beginning:—

कूडल माहे बुध राज्य करै । सु इच्छा रो वडो राज वडो
तरवारैया रजपूत । सु तठे पंमो कुंवरपदे थको धुबीयां करै ।...etc

(xliv) सिङ्घासणवत्तीसी री कथा, pp. 383a-408a. A prose version of the *Siṃhāsanaśatīśatīkā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūhās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब तै भूँट ह दीसै साच ।
जैसै कंचन मै रचित मनि सोभित (sic) काच ॥ १ ॥
.....चह दिस पुरधारथ प्रवेस कै जेथ इसड़ो मालव देस कै
तेथ अनैत रहित राजनीत लोकनीत सहित अनेक पुरष स्त्री रत्न कर
विशजमान धारा नगरी कै तेथ महाप्रतापी चवदह विद्या निधान राजा
गोज राज्य करै कै...etc.

(xlv) खीची गङ्गेव नींबावत री दोपोहरौ, pp. 408b-416b. The same subject as MS. 15 (c), but a different work. Also in rhymed prose. Beginning:—

गंगेव धीची काम (sic) भड़ां किवाड़ । वेरीयां जड़ा उपाड़ । जिण
की सेल कहुं वणाय । सुणीयां मंन प्रसंन थाय ॥ १ ॥ वरषा रितु
लागी । ब्रह्मणी जागी । आभा भरहरै । वीजां आवास करै । नदी ठेवां
धावे । सुमत्रे न संमावे ।...etc.

(xlvi) दीनमान रै फल री बात, pp. 416b-419a. Identical with MS. 15 (c).

(xlvii) पलक दरियाव री कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 23 :—जाधपुर रै राठौड़ा री ख्यात .

A MS. of 12 loose leaves $15\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 *akṣaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōra rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhè Singhā. Apparently the work was composed either during the last years of the reign of Abhè Singhā, or immediately after his demise. The beginning is in a kind of Hindi, but it soon changes into Marwari —

अक चंद्रकला नामें नगरी तिह्वां सूर्यवंसी राजा नाम उस का
जवनसत (*sic*) सो अपुचीयो सु राजा कुं बोहत चिंता भई तब अक
दिन राजलोक सहित वन सेवन कुं चल्या सु दरमजल हरदवार
आये ...etc.

The origin of the Rāthōras is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *ṛṣi* Gotama, who made him father of a son, whom he took out of his spine (*rāṭha*, whence *Rāthōra*). This son was Māna-dhātā. Follows a brief account of the descendants of Māna-dhātā as far as Jē Cauda and then the following pedigree of *rāva* Siho

वरदाइसेन जैचंद रो.....कमधज वरदाइसेन रो.....

स्वेतरांम कमधज रो.....सौहो सेतरांम रो.....

The story of Siho and his son Asathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pālī is ascribed to Āsathāna. The account of his descendant consists of only a list of names, but the text enlarges again with Virama (p. 2a), and Cūḍo (pp. 2a-b). The account of Jodhō begins p. 3a as follows :—

राव जोधो रौड़मलोत रो जन्म सं० १४७२ वैशाख सुद ४ राव
रौड़मल ने चूक हूवो जद जोधोजी नौसर्या भं ॥ पुंनो मांणसां १० उभो
रह्यो काम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाक्यो गई ।
रांणै कूभै मंडोहर तो आप रो थांणो राख्यो । जोधपुर नरबद सतावत
नुं दीयो...etc.

Of Vikò and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udè Sīngha (pp. 4b-5a), Sūra Sīngha (p. 5a-b), and Gaja Sīngha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Sīngha, from his contest with *rājā* Karaṇa Sīngha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Sīngha (pp. 6a-b), and Ajita Sīngha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhè Sīngha, and reference to the *Sūraja Prakāśa*—

ओर माहाराज श्रीअभेसिंघजी अजौतसिंघजी रै पाट (sic) तिके
वडा बाह्यादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास ग्रंथ में
वगणया कै ।

With the above, the work ends, p. 7b. The remaining pages are blank but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūṇa Karaṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—बीकानेर रै राठौड़ाँ रौ ख्यात
आर्यआख्यानकल्पद्रुम तथा बीजी ख्यात रौ वाताँ .

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves 12 $\frac{1}{4}$ " × 14 $\frac{1}{2}$ ". Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) वीकानेर है राठौड़ां री ख्यात आर्यआख्यानकल्पद्रुम सिखायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdār Singha (Samvat 1927). Compiled by Cārana Sindhāyaca Dayāla Dāsa the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled “Ārya Ākhyāna Kalpadruma,” p. 10a and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त क्यय ॥ मद जल भंक्त मधप । लस्त गजमुख सकमा-
मय ।...etc

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Singha of Bikaner, in the year Samvat 1934 :—

हंस बंस कुल रठवर । समवड़ विभव सुरेस ।
राज करहि मखधर रुचिर । डंगरसिंह नरेस ॥ १ ॥
... ..
कल्पद्रुम इहि नाम कहि । आरियव्रत्त आख्यान ।
हिंदु सकल कुल आदि हित । जहि विद्य कहे सुजान ॥ १ ॥
संवत सुत गुन रस अशि । भादव सुकल बघान ।
तिथि दादश बुधवार तिहे । जन्म ग्रंथ भखे जान ॥ २ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words “Ārya,” “Hindū,” and “Mussulman,” and a few other unimportant subjects. This part is in Hindi. Then follows a genealogical list of the Rāthōras, from Śrī Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vikō, in Samvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (*b. c. d. e*), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāva* Vikō, and from here to p. 145b is identical with the corresponding part in the *Deśadārpaṇa* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Samvat 1901—the year with which

the *Desādarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Siṅgha, till about two years before his demise.

(b) जोधपुर रै राठौड़ राजावाँ रौ सन्निप्त हाल राव जोधेजी हूँ
महाराजा विजैसिङ्गजी ताँई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Siṅgha. Beginning :—

महारावजी श्रीजोधराजी रौ हाल लिखते । रावजी श्रीजोधराजी
रौ जन्म सं १४७२ शाके १३३७ वैशाख वद ४ गत घटी १.....रावजी
श्रीजोधेजी रयास्त बांधी भोमैया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रै पट्टाँ रौ विगत खाँपवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khāṇṇa* of their holders (Cāpāvatas, Kūpāvatas, Ūdāvatas, Meratiyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhātīs and miscellaneous). Beginning :—

रावजी श्रीजोधराजी सु साधा ऊइ सु मिसल डावो मै सिरायत
सिरदार वाः राव रिड़मलजी सु साधा फंटो जिणा रा ठीकाणा रौ
याद...etc.

(d) मारवाड़ रै ठीकाणाँ रौ पीठियाँ नै गाँवाँ रौ विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning :—

पीठियाँ ठीकाणो आउवै रै बाप चांपावतां रौ अबल तो आउवो
जसोजी वसायो । सु आउवो पहलां तो सुरजमलोतां रै को पकै
तेजसिंधजी सु इणां रै ऊवो महाराज अजीतसिंधजी आईदानोतां
नुं दीयो...etc

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khāṇṇas* of the *jāgīr*-holders.

(c) जोधपुर है राजावाँ री राणियाँ री नै कँवरों री याद, pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rāca* Jodhō to *mahārājā* Takhat Singha. Beginning:—

प्रथम राव जोधेजी रा मैल । १ जसमादे हाडी जैतमाल देवावत
री कवर सुजैजी सीवराजजी री माता । २ बीरां भटीयांणी बैरीसाल
चाचावत री ठिं जेसलमेर री रायपाल करमसी री माता...etc.

Followed by a copy in Marwari, of the treaty concluded between *mahārājā* Māna Singha of Jodhpur and the English in Samvat 1875 (= A.D. 1818)

(f) बीकानेर है ठिकाणाँ री पीठियाँ नै पढ़ाँ री विगत, pp. 197a-208b. Genealogies of the chief *pīgirdārs* of the Bikaner State and summary description of their fiefs, together with a few historical notes in illustration of the same. For the most part identical with MS. 3 (b), the chief difference being in the lists of villages which are omitted in the present MS. Beginning:—

षांप बीका रतनसियोत । मिसल डावी मांइली रा । ठिकाणै
महाजन है पीठियाँ री याद वा ठीकाणाँ वा गांव चाकरी री विगत ।
ठिकाणो माहाजन पटो गांव १३५ रो लिषोजै तै री विगत । माहाजन
ठाकरां है घर पटै रा कदौम सुं गांव १०६ कदौम सुं कै...etc.

(g) जैपुर मै सैव वैसनवाँ री भगडौ ह्यौ तै री हाल, pp. 211a-242a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singha, and terminated with the expulsion of some *gusāīs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singha. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharma-sabha*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning:—

संवत १६२३ के साल श्रीसिंहदाससिंहजी महाराज अक वडो
भारी नकसे रो तथा धरमपालन रो तथा सर्वसज्जनलोकां ने आनंद
देवण रो काज कियो जो जैपुर महाराज बगसे भोजक वगेरे ओका
आदम्यां री संगत सुं वैष्णव मत रो भगडो उठावणो सल तेरे सुं
सरु कियो ओर प्रण ८ तथा जोसठ वणवाय धरमसभा री तरफ सुं
चारों संप्रदायी वैष्णव महंत वा आचार्या रे ठिकाणे मेल्या...etc.

(h) रतलाम सैलाणा सीतामऊ जांबवौ खाँवभरौ किसनगढ ईडर
याँ रौ याददास्त, pp. 246a-250b. An account of the seven minor
 Rāṭhōra States following: Ratalāma, Sēlānā, Sītāmaū, Jāmbavò,
 Āmbajharò, Kisanagaḍha, and Idara. Beginning:—

याद रतलाम रौ ॥ जिलै रतलाम रै गांव २५० पैदा लाष सात
 रौ ॥ पीछी रतलाम रौ जोधपुर सं पंथा कै ॥ रावजी श्रीजोधजी १
 रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मानदेजी ५
 राजा उदैसिंहजी.....६ दलपतसिंहजी ७ महेशदासजी ८ रतनसिंहजी
 ९ चत्रसालजी १० वैरीसालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 25:—आसवालाँ रौ पीढियाँ .

A MS. in the form of a paper-roll, 672" long × 8½" broad. Incomplete at the beginning, and somewhat crumbled at the two margins in the first part. About 30-40 *akṣaras* in each line. Devanāgarī script. Written on both sides, but the back-side only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to their different *gotras*, from the origin of each *gotra* down to the beginning of the Samvat-Century 1800. The origin of each *gotra* is first related in corrupt Sanskrit. Then come the genealogies, or pedigrees, each line containing the names of the sons of each particular individual, and on the left margin of the paper there being a blank on which the name of the village or town, where the individuals in question resided, is written. The genealogies consist of only bare names: dates are only exceptionally given, and they are not more than eight or ten in the whole work.

The beginning, which probably contained a general introduction, is missing. The roll, as it stands now, begins with a series of pedigrees, the *gotra* of which it is not possible to identify. 35½ inches below, we have an account of the *Nāhara* Osvals of Mahājana, beginning as follows.—

[महा]जने	श्रीनाहरगोत्रे कुलदेव्यास्त्रामुंडाभक्ताः सोढलहर वास्तव्यः ॥ सा° मेघा पु° स° देवा पु° सा° वक्क पु° संसारा पु° कोला पु° ६ सौधर १ कोल्हा २ मखिया ३ लाषण ४ डूंगर ५ भोजा ६ सौधर पु°... etc.
----------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Coming down, we find an account of the origin of the *Bhāphaṇāgotra* according to which it was started by Saccū and Yovana, two sons of Śrīpati, king of Dhārānagara, who went to Jāgaḷū and were converted to Jainism by *bhattāraka* Tilakācārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows :—

साह योवन पुत्र साह सोमल १...ततः सोमिल ३ गोत्रप्रसिद्धो
जातः साह सोमल पुं भोजा तेन सोहिलाग्रामे प्रसादः कारितः
तडाकमपि कारापितः (sic) ततः[ः] नागपुरात् श्रीतिलकाचार्यसुरीना
कार्याप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphaṇā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठुल्ल २ थोरवाड ३ ऊडिया ४ नागड ५ भोटो ६
सोमलिया ७ वाहंतिथा ८ वसाह ९ मीयडौरा (?) १० वाघमार ११
भाभू १२ धत्तूरैया १३ नाहटा १४ .

The next *gotra* described is the *Varulabha*, the origin of which is traced to Lakhaṇa Pāla and Go Pāla, two *nājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicaṇḍra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyaka-gotra*, the origin of which is accounted for as below :—

पूर्व मार्घेश्वरीशोचादुत्पन्नौ विनायकगोत्रे अजमेरस्थाने श्रीसरस्वती-
पत्तने समायातो देहडनामा स राज्यमान्यः आसीत् पुत्रार्थी विवाह-
वयमकरोत् बह्वन् प्रचारन् (sic) कुर्वन् (sic) सति तथापि संत[ति]र्न (?)
जाता तदा लोकपरंपराया अतं यदत्र श्रीवृहद्गच्छाधीश्वरप्रधान-
श्रीमुनिशेखरसूरिशिष्या श्रीविद्याकोर्तिवाचिकाः संति ते तु संतानाम्नायां
सम्यग् विदंति परं निस्पृहाः किंचिन्न गृह्णन्ति यस्तेषां श्रावको भवति
संतानार्थी संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Niksatra-gotra*, which is described as having been founded by the three Khīcī brothers Rāya Malla, Deva Siṃha, and Cācō, of the family of Lakhamāṇa Rāya, in the year Samvat 1366.

The last genealogies are those of the *Loṭhās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacanikā Rāṭhōṛa Ratana Singhajī rī Mahesadā-ōṭa rī
• Khiriyā Jagā rī kalī.



EDITED BY
L. P. TESSITORI.

PART I:
DĪṄGAḶA TEXT
with Notes and Glossary.

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विष्णु

INTRODUCTION.

The *Vacanikā Ratana Siṅghajī rī Mahesadāsōta rī*, whercof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not in his collection of books, a manuscript copy of the *Vacanikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacanikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

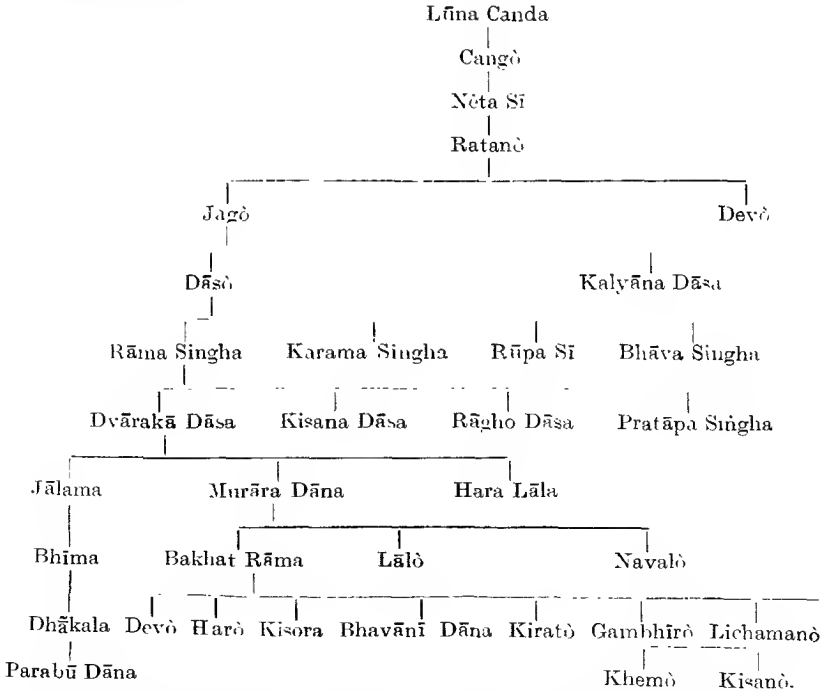
The *Vacanikā* commemorates the battle of Ujain, where mahārājā Jasavanta Siṅgha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Šah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Siṅgha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Siṅgha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Siṅgha of the Rāthōra dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udē Siṅgha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Siṅgha's glorious death that our *Vacanikā* particularly celebrates hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacanikā*—which will be dealt with in the introduction to the English translation.—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō Jagō. The *Vacanikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Saṃvat

1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khirivā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khirivā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.¹ The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khirivās of Semalakhera, in the Sītāmau State of Malwa, who claim to be his descendants. But the Bhāta *rāra* of the Cāraṇas who lives at Rāmāsani, near Bilārò in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nēta Sī, son of Cangò, son of Lūna Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.²

¹ His descendants are said to be found at Kīvaliyā and Kharāṭ, in Marwar.

² Here is the genealogical tree, according to the above-mentioned *rāra* of the Cāraṇas :—



Of the last-mentioned descendants of Jagò, Parabū Dāna lives at Ālaniyāsa in the Jāvarò State, Malwa; Devò at Ekalagaḷha in the Sītāmau State, Malwa; Hara Dāna in Vāgaḡa; Kisora Dāna, Bhavānī Dāna, Gambhīrò, Lichamanò, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāranas of Semalakhera, their names Kisanò and Māna Sīngha, I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Sīngha of Jodhpur. He was enjoying the village of Sākārò, in Marwar, which he, or his forefathers, had received in *śūšana*. When Jasavanta Sīngha was appointed by Šah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiriyò Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Sīngha—it is said—committed him to the custody of Rāma Sīngha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Sīngha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Sīngha. But our Jagò must have been a servant of Ratana Sīngha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,¹ I have found three *karittas*, which bear the name of Khiriyò Jagò and celebrate Ratana Sīngha's liberality and rectitude.² These were evidently composed by Jagò at the court of Ratana Sīngha, during the latter's lifetime. Ratana Sīngha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Sīngha, surrounded by a throng of bards, Cāranas and Bhāṭas.³ The story of Ratana Sīngha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acaḷa Dāsa Khicī rī*, to be accepted without hesitation. In the last-mentioned work it is related

Sītāmaū State, Malwa; and Kiratò or Kirata Sīngha lives at Ghorāvara, in the Devaliyā Pratāpagadha State, Malwa.

¹ See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. 1, MS. No. 8, p. 25b.

² The first *karitta* begins:—

गुण गजेन्द्र मेसंत
चक्षे कलिजुमा सरोवरि ।
असत ग्राह ते वीच
तेणि वडौ पग चौसरि । ...

³ St. 29.

that Acala Dāsa, the Khicī chief of Gāguraṇa, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhaṇa Śi should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagò—according to the tradition preserved at Semalakhera—was rewarded by Rāma Śiṅha, the successor of Ratana Śiṅha, with the grant of the two villages of Ālaniyò and Derī, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekaḷagaḍha and Daḷāvadò. The last-mentioned village was commuted with Semalakherò by Rāma Śiṅha, a grandson of Jagò, about Samvat 1784. Jagò is believed to have died at Ratlam, the year is not known, and to have been buried in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Dīṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions the one called *Dīṅgaḷa* and the other *Pīṅgaḷa*. The latter is but the Braja Bhāṅkīā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Dīṅgaḷa is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere¹ that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Dīṅgaḷa. In other words there is an Old Dīṅgaḷa and a Modern or Later Dīṅgaḷa, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Dīṅgaḷa, we can distinguish two stages, to wit: *Old Dīṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Dīṅgaḷa*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Dīṅgaḷa period. But it would be a gross mistake if we were to derive from the above the conclusion that the Dīṅgaḷa of the *Vacanikā* has more points in common with the Dīṅgaḷa of the present day than with the Old Dīṅgaḷa of the earlier

¹ *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Dīṅgaḷa stage, is substantially more similar to works composed towards the end of the Old Dīṅgaḷa stage, than to works composed two or three centuries later. The passing of Old Dīṅgaḷa into Modern or Later Dīṅgaḷa seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Dīṅgaḷa period. One thing is certain, that the hiatus in the vocalic groups *ai*, *āi*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *au*, (*ē*, *ō*).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns like *akhyāti*, *toruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmāina*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural which in Modern Dīṅgaḷa and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-āi*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagò to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hèrè*, *ghurasa*, *javādhī*, *sāraḷhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīṅgaḷa poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Dīṅgaḷa is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamāñjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of Dīṅgaḷa is ultimately due. The *Dīṅgaḷa Koṣa* of Misraṇa Murāri Dāna of Bundi registers 55 synonyms of "earth," 30 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of Dīṅgaḷa poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later Dīṅgaḷa, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in Dīṅgaḷa is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence: rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *āhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandās* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular after which our *Vacanikā* was composed is a work of the Old Dīṅgaḷa period, the *Vacanikā Acaḷa Dāsa Khicī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acaḷa Dāsa, the Khicī chief of Gāḡuraṇa and celebrates the heroic death met by him in defending his stronghold against the forces of the *pāṭisāha* of Māḍava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acaḷa Dāsa had married a daughter of *rāṇa* Mokala of Cīṭora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.¹ Not only the general subject of the glorious death of the protagonist in battle, is analogous in

¹ The date of the assassination of Mokala is given by Col. Tod as Samvat 1475

our *Vacanikā* and in that of Acaḷa Dāsa. but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āśisa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvalī* in the *Vacanikā* of Acaḷa Dāsa.

The *chandās* incorporated in the *Vacanikā*, which belong for the most part to the *bhujāṅgī* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanō. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Ādhō Saṅkara Dāsa of Pāceṭivō, a village in the Sojhata *parṇana*. The manuscript contains for the most part poems and songs by Ādhā Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagō drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅha of Jodhpur, the father of the Jasavanta Siṅha of our *Vacanikā*. So the two works, if not exactly contemporaneous, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujāṅgī chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagō utilized this work can be guessed from the parallel passages quoted in the Notes to the Dīṅgaḷa text below.

Another source, though probably indirect, is to be found in two poems in *chandās* in honour of *rāva* Jēta Sī of Bikaner composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vithū Sūjō and the other is anonymous. They are both in the *pāḍharī*¹ metre and composed on the same lines, the main subject of both being the night battle in which *rāva* Jēta Sī defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jēta Sī and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

¹ In the manuscripts the metre is called *pāgharī*.

description of the Mughals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagò had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Sādhū Kumbhakarāṇa, the work alluded to by Col. Tod in his "Annals of Marwar."¹ It is in *Pīṅgala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Siṅgha—amongst which the slaying of an infuriated elephant at the Imperial court,—as well as of the feats of his father Mahesa Dāsa, his grandfather Daḷapata Siṅgha, and his grand-grandfather Udè Siṅgha. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsò*, it would seem that Jagò and Kumbhakarāṇa wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "*Vacanikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.² In this respect it differs from the *Vacanikā* of Acala Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Dīṅgala period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsò* by Candā with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *vinasagāṇ*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following.—

गुरुदेव सुमन्ति समापि गुणं, Vac. 5.

¹ Routledge's edit., Vol. ii, p. 38.

² In *dīṅhò* 265, at the end of the *Vacanikā*, the work is called "*Rāsò*," but such a designation is improper, whereas the title of "*Vacanikā*" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *venasagā* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *venasagā* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गङ्गीरं, Vac. 1 :

रिण मो रहियाँ राज रहेसी, Vac. 67 ;

वडाळा वहे विद् वीराधिबीरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माघी, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāṭhōṛa Ratana Sīṅghajī rī Muhesadvīsōṭa rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B : A Jaina MS borrowed from the Jainācārya Candra Vijaya Sūri of Pālī consisting of 11 leaves, of which the 1st is missing, 10" × 4½" in size. Each page contains 15-16 lines of about 50 *aksaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bilārō, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मितौ चैत्रवदि ६ दिने । लिखतं श्रीबीलाड़ा मध्ये । शुभं भवतु । पं० ज्ञानलाभ लिखतं । पं० प्रेमचंदपठनार्थं ॥ यादृशं पुस्तकं दृष्टा (sic) etc

The MS. writes often *ai* for *ai*. Fairly correct.

D: A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhārīvò, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves $11\frac{1}{2}'' \times 8\frac{1}{2}''$, number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vāttas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS, yet after it a note is inserted containing an index of the works in the MS,—which are 18,—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below :—

... लौघतं पंडीत धनराजजी तत्भाई देइदानजी तत्भजीज
उदैचंद तत्भाई बलराम तत्सीध पंडीत गुणचंद लौपीछतं बलूदामध्य
संवत् अठारै सै चौरोतरा मासै पागण सुद ५ दीनै ...

F: A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf $10\frac{3}{4}'' \times 7\frac{3}{4}''$, number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Śiṅgha. It contains: (1) *Rasikapriyā*, *kavi Kesava Dāsa kṛta satikā* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahēśadāsōta ri Khariyā Jagājī ri kahī* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

G: A MS. belonging to Cāraṇa Āsiyò Rāma Dāna of Sonā-nò (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves $6'' \times 8\frac{1}{2}''$, number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsò* by Mādhava Dāsa. This was copied at Bikaner in the year Śaṃvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bārāṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

I: A MS. belonging to Bārāṭha Rudra Dāna of Indokali (Nāgōra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves $9\frac{1}{2}" \times 6\frac{1}{2}"$, number of the lines in each page about 30, number of the *aksaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Karitta thākuraṁ Sera Sīṅghajī rā* by Ādhō Pāhāra Khā (pp. 25b-27a). (2) *Vacanikā Rāthōra Ratana Mahesadāsōta rī* (pp. 27a-38a). (3) *Phutakara gīta* (pp. 38a-79b). (4) *Karitta mahārājā Abhē Sīṅghajī rā*, by Khiriyō Bakhatō (pp. 79b-90b). (5) *Virada Sīṅghajī mahārājā Abhē Sīṅghajī rō* by Kaviyō Karanī Dāna (pp. 90b-95b): and (6) *Jhamālā Devī Sīṅghajī rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इती श्रीवचनका संपूर्ण ॥ लौघतूं बास्ट क्त्ताराम रामवाचन
रौ (?) स ॥ १८८१ रा आसोज वद १२ गांव चूडासर मथे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

J: A MS. belonging to Vyāsa Mithā lāla of Pālī now consisting of 118 leaves, $8\frac{1}{2}" \times 6"$ in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *aksaras*. The MS., besides other minor works, contains: (1) *Dholā Māravanī rī cōpaī*, (2) *Ratana Mahesadāsōta rī vacanikā*, (3) *Karunā battīsī*, (4) *Māna battīsī*. The *Vacanikā* occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती श्रीवचनका राव राठौड़ रा[जा] श्रीरतन महेसदासोत रौ
जगे खिड़ीयै सं ॥ १७६६ रा मीति आसोज वदि १४ एरी कौवी
लिषी[त] स[वा]इराम लौषी मथेन रायचंद रौ योथी रौ नकल उतारी
कै गठ जोधपुर लौषी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Canda.

N: A Jaina MS. from Nāgōra, presented to me by Pannā lāla Bākalivāla, Secretary of the Bhāratiya Jaina Siddhānta Prakāśinī Samsthā of Benares.¹ Fragmentary. It consists of 74 broken leaves, each of which measures $8" \times 11\frac{1}{4}"$ in size, and contains 34 lines of 22 to 28 *aksaras*. Some of the last pages are decorated with pictures representing scenes of the

¹ See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. R. 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following :—(1) *Jalāla Gāhānī rī vāta* (incomplete). (2) *Sadaivacha Sāvaliṅgā rī vāta*. (3) *Gū-dhārtha*. (4) *Risālā rājā rī vāta*. (5) *Rāthōra* [*Ratana*] *Maheśa-dāsōta rī vacanikā* (incomplete, going only as far as st. 137). (6) *Gorā Vādala rī cōpū* (incomplete). (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Samvat 1808, and the third in the year Samvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS. there are: the writing of *ī* for *i* *o* for *ō*, and *ḍ* for both *ḍ* and *ṛ*.

P: A Jaina MS. belonging to Vyāsa Miṭhā Lāla, a Puṣkar-nā brahman of Pālī. It consists of 102 leaves, 6" × 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dāsa of Ripī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagaṇī, in the year Samvat 1726, at Rānī; others by somebody else at Lāṇakaraṇasara: the *Vacanikā* which occupies pp. 24a-42a was written at Navahara (Nōhara) in Samvat 1748, by Mathena Daḷapati. The colophon runs as follows :—

रतन श्रीमहेशदासोत राठौड़ रौ वचनिका संपूर्णा संवत् १७४८
वर्षे पोहचुदि २ दिने लिखितं दलपति नवहरस्थाने। शुभं भूयात्।
महेशदासपठनाथे।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

R: A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" × 5¾" in size, bound into a volume. It contains three works, to wit: (1) *Virada sinagāra mahārājā Abhē Singhajī rō*. (2) *Vacanikā mahārājā* (sic) *śrī Ratana Singhajī rī*, and (3) *Kavitta mahārājā Abhē Singhajī rā Kharījā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *ī* is commonly written for *i*, double consonants are written as single, and *ē*, *ō* are constantly written with only one *mātrā* over the line.

S: A MS. belonging to the private collection of Khiriyò Māna Siṅgha of Semalakhera borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of $10\frac{1}{4}$ " to $6\frac{1}{2}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. is the *Guṇa Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Maheśa-dāsōta rī*, which occupies pp 11a-37a. Each page contains 11 lines of writing of 26 to 32 *akṣaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes **इ** for both **इ** and **उ**, spells *i* correctly, but writes *e, o* with only one *mātrā* over the line.

T: A MS. borrowed from the private collection of Cāraṇa Lālasa Mūlò of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf $13" \times 8\frac{3}{4}"$, number of lines in each page varying from 20 to 35, number of *akṣaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:— (1) *Guṇa Viveka Vāratā*, by Gāḍaṇa Kesava Dāsa. (2) *Hari Rasa* by kavi Isara (copied in Samvat 1839). (3) *Gīta tālakò rājā Gajī Singhajī nē*, by Bārāṭha Goyāda Dāsa (copied Samvat 1839). (4) *Guṇa Vacanikā* (copied Samvat 1839). (5) *Amara Kośa* (copied Samvat 1864). (6) *Bhāṣā Bhāṣaṇa* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads:

इति श्रीवचनिका संपूर्णं ॥ लिखतुं प्रौढित सगताः ॥ वास चांग-
दांस ॥ संभूदानजीवचनारण्यं ॥ संवत् १८३९ रा म्रिगसिर सुद १३ ॥
गांव ऊड़ीयो माता अण्णीजी सुधान ॥

The MS. writes *i* for *i*, *ā* for *ū* (as in *jiyā* for *jiyū*, *nē* for *nū* etc.), distinguishes *l* from *l* by a dot underneath, and writes all double consonants as single.

U: A Jaina MS. borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *akṣaras* in each line 40-50. The MS. is very incorrect but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति श्रीरत्नवचनिका संपूर्णं । संवत् १७६० वर्षे भाद्रवा वदि ५

दिने भृगुवासरे ॥ सकलपंडितश्रीरोमणिपंडित श्री ५ श्रीकांति-
विजयगणि तत्त्विष्यभावचारत्रिया मेघजी लिपिकरा ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *da* for *ja*, *ca* for *va* and vice versâ, are very common. Al-o *ī* is very frequently written for *i*.

V : A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Singhajī. It consists of 289 leaves, 6½" × 5½" in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following—(1) *Kṛiṇa Rukmaṇī rī rāṭa*, by Rāthōra Prithī Rāja, (2) *Ratanañī rī vacanikā*, and (3) *Jalāla Gabāñī rī rāṭa*. The *Vacanikā* occupies the pages 163*b*-183*a* of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau and Sailana, the three Rāthōra States in Malwa which trace their origin to the hero of our poem Ratana Singhā.

L. P. TESSITORI.

अथ वचनिका
राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ
खिड़िया जगा रौ कही ।

॥ गाहा ॥

गुणपति गुणे गहीरं
 गुणग्राहक दानगुणदिक्खणं ।
 सिद्धि रिद्धि सुबुद्धि सधीरं
 सुण्डाला देव सुप्रसनं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति
 सिद्धिदाता सरसत्ती ।
 वाखाणं कमधज्ज
 पुहविराजा कृत्रपत्ती ।
 बलि जेहा चक्रावै
 ऊआ जिणि वंसि नरेसुर ।
 खागि त्यागि सौभागि
 वंस कृत्रौस तणा गुर ।
 गजराजदिक्खण भाँजण गजाँ
 उभै बिरुदाँ उद्धरै ।

१ । GNP गणपति, P गुणं, PUV ग्राहक, J दौयणगुण, (F)GJ बुद्धिरिद्धि
 (रिद्धिसुबुद्धि), T बुद्धि समापि (ditto), INU बुद्धि (सुबुद्धि), U
 सरीरं, S सरीरे (सधीरं), P सुंडालं, RU सुंडालल .

२ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

कुलभाण घरै प्रगद्यौ कमँध
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदियासिङ्ग

माल गङ्गेव महाबल ।

वाघा सूजा जोध

कमँध रिणमाल अणङ्गल ।

चूँडा वीरम सलख

साख तेरह अजुआला ।

काडा तीडा कान

ऊआ कमधज्ज हथाला ।

हिँदुआण तिलक हिन्दू विहद

धूहड़ आसा सौह धन ।

ते पाटि अकै महिराण तन

रूप भूप अताँ रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रटराँण भाण रतन

करतव्व भारय क्रन ।

नरनाह जे मुख नीर

ग्रहवन्त ग्यानगहौर ।

ससमत्य सूर सकज्ज

गजदियाण भाँजण गज्ज ।

१। All सम° R सुमिर, GJTU सकति, G वाखाणां, R पोहव° DFPR
SV ऊवा, J ऊआ, All जिण, P विरदह, R रतनसीँघ .

२। PSV चोँडा, T चोँडा, FITV कान, FPSUV हिँदवाण, FRS आसी,
GRSU तिण (ते), SC ऊवौ (अहै) .

पित मात तारख पक्व

सिगगार तेरह सकव ॥ ४ ॥

॥ कन्द चोटक ॥

गुरुदेव सुमन्ति समापि गुणं

मुखपत्तिअ जेम रतन्न भणं ।

पित आसु महेस नरेस परं

गढ वेढि लिअौ जिणि देवगिरं ॥ ५ ॥

कलि साहि तणै ग्रहि खाग करा

धुंसे चढि लोध बलका धरा

सनमान करे सुरिताण सई

जालोर पटे गढ दीध जई ॥ ६ ॥

केविअँ दल तण्डल जेणि किआ

दन सासण लक्ख गजिन्द्र दिआ ।

कमधञ्ज कणैगिरि राज करे

विधि अणि गयौ खग क्रौति वरे ॥ ७ ॥

तिणि पाटि रतन्न महेस तणै

घण थाट लिअँ तपतेज घणै ।

मलराउ जिह्वाँ जगि आपमला

भुज पूजे साहिजहाँन भला ॥ ८ ॥

४। T तो रिणदांण, GNPV करतव, PV पाख, U तेरह, PV साख .

५। P कोट (वेढि), RS लोया .

६। N विढ (चढि), JRS जेण (लोध), U धुंसे चढि जे नव लख धरा,
I सुलतांण, JRUV सही, ET लोध (दीध) .

७। V केवीयं, F मारि (जेण), DJRUV दिन, NT दान, FP दन, G दस
(दन), I दल (दन), DEIJPRST लाख, RS कणेगद .

८। F ते (तिणि), J लोयै, DNT °जिहां .

॥ दूहा ॥

जीवत मित हुइ साहिजहाँ
 दिल्लीवै सुरिताण ।
 राति दीह अन्दर रहै
 नह मण्डै दीवाण ॥ ९ ॥

धुन्य ऊँ सारी धरा
 सहर दिली पड़ि सोर ।
 सुहिम हँता त्हाँ मण्डिऔ
 ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रहि
 बिजड़ौ तोलि दुबाह ।
 माथै कच मँडाड़िऔ
 ऊइ बैठी पतिसाह ॥ ११ ॥

धर पूरब सूनौ धणी
 दिखणी खरौ दुगाम ।
 साहिजहाँ दारा सुकर
 त्हाँ सिरि कोपै ताम ॥ १२ ॥

९। DFGIXU सत, FG होय, IJ ऊय, ST ऊँ, PRV ऊँ, D ऊँ, N दिल्लीचै, D दौली रौ, J सुलताण, DIJRU दिवस, RT इंदर, DU अंदिर, U मंडे ।

१०। DIPTV दुंद, DNPUV ऊँ, T ऊइ, I होय, F सच्चा तदपि (! सहर दिली), IRU मुहमु, DPV तिहाँ, T जाँ (त्हाँ), N सोइ (त्हाँ), PRSTV मंडिऔ, N जिहाँ ।

११। GP गूजर, JT मुराद, GINRT दुजड़ौ, J धुणि (तोलि), DIJ मंडाय नै, GJRS दोय ।

१२। All साहि, T साहिजादौ, RTU दुबारा, S द्वारा, U कोपौ T खौजे (कोपे) ।

हिन्दू ताम हकारिच्या
सिङ्ग जसौ जैसिङ्ग ।
किच्या विदा कूरिम कमंध
अे वेवै अरडिङ्ग ॥ १३ ॥

दिच्या वधारा देस दे
है वर द्रव्य हसत्ति ।
पतिसाहौ थां ऊपरां
यूं कहिअौ असपत्ति ॥ १४ ॥

सूजा दिसि जैसिङ्ग सभि
दूजौ मान दुबाह ।
पोतो साथै परठिअौ
पूरब धर पतिसाह ॥ १५ ॥

सहिजादां बिजुं सामुहौ
अेक जसौ अणभङ्ग ।
मांडण असपति मांडिअौ
जोधकलोधर जङ्ग ॥ १६ ॥

दलवादल ताबीन दे
हिन्दू मुस्लिमाण ।
चगथै जसौ चलाविअौ
जुध मण्डण जमराण ॥ १७ ॥

१३। DFINV जांम, J जेण (तांन), IS सौहजसौ, T साहिजिसौ,
J कोरम, S कोरंभ, N वेई, R वेऊंवे, DIN अरिहंग, F अरिडिग .

१४। FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रव्य, DNPT ऊपरै, T थां.

१५। DNP सूजे, DEGPU सजि, I दे (सक्ति). U पोता, J दिस (धर).

१६। All साहिजादां BEGT दुऊं, F दुऊं साहिजादां. G सांमुहै, D जिसौ,
FJN मंडियौ .

१७। DJNPV चकथै, GT चकतै. U चिकतै. I चखथै, U चलाडियौ, S
चलाडिया. PS मांडण, T घण जांण (जमराण).

॥ कन्द भुजङ्गी ॥

जसौ हालिबौ आगरा छँति न्याराँ
 लिखाँ साहि रा उम्वराँ सव्व लाराँ ।
 कमन्थाँ वडाँ कूरिमाँ साथि कौधाँ
 लजाथम्भ सीसोदिखाँ लारि लौधाँ ॥ १८ ॥

हाडा गौड़ जादव्व भाला हठाला
 वले वंस क्वत्तीस साथै वडाला ।
 गाडी नालि गोला चलै फौज गज्जं
 धरा वीम आधोफरै ऊडि धज्जं ॥ १९ ॥

अरावाँ निबावाँ किआ थट्ट अगै
 पवै गाहिजै घाट औघाट पग्गे ।
 हलीलाँ हिलै सम्य फौजाँ हसत्ती
 प्रिथी सङ्ग लगा केई देसपत्ती ॥ २० ॥

वहन्ती इसो पश्रि ओपे वहीरं
 नदी हेम थौ ले चलौ जाणि नौरं ।
 कताराँ कठठे चलै जूँग काला
 वहे वादला जाणि भाद्रव्ववाला ॥ २१ ॥

१८ । NS चालिबौ, JT आगरै. GJJNRST कमराँ, DEPV सर्व, IRS
 खव. U कोरिभाँ, F थट्ट (साथि), U संग (साथि), DN लौधाँ
 (कौधाँ), INP साथ (लारि), FGRSV संग (लारि) .

१९ । FNRTV जादव्व, DGLJNPUV थोम, R आधोफराँ .

२० । DIN साथ (थट्ट), PV साथि (थट्ट), U चलै (हिलै), FIN संग.
 T संफ, U संब, J फौज (सम्य), U लार (संग). FGN लागै, J प्रिथी
 सगली जाणि को देसपत्ती .

२१ । PU वहन्ता इसा, J ले चलै हेम ता, N ले चलौ हेम था. FGJRSU
 ता (थौ), DJRS चलै (चलौ), PV कतारं, U कठठौ चलौ गज
 कालं, J वडा (चलै), U वालं .

फटौ आभ कै जाणि सामन्त्र फट्टं
प्रियम्मी गिराँ थूँव कौजै पद्धट्टं ।
वहै ऊपटाँ थट्ट राठौड़वाला
नदी सोखिजै नीर निव्वाण नाला ॥ २२ ॥

वहन्ताँ तुराँ पाय पायाल बाया
छिले रज्ज रैणा उडे वोम काया ।
चलन्ता इसा मीर तीरं चलावै
पँखी जीवता खिग जाणं न पावै ॥ २३ ॥

माथे साहिजादाँ बिन्हाँ राउ मारु
समे चालिझौ अम उज्जेणि सारु ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि
आयो गड उज्जेण ।
पातिसाह सँ पाधरै
लोह जरीका लेण ॥ २५ ॥

२२ । DJ फुटौ. NP गिरं. N उवटाँ. U ओपट्टे, FGXT थाट, DIPR SV थटाँ.

२३ । DG वहते, G तुरं, DIPU तुरी, GIT बायो, DPV रेणौ, GJNPU वोम, GIT कायो, T कडता (जीवता), FIJPTV जाणे, S जावा. RS after काया insert the following couple of verses :

धरा सेस (S मेर) धूँजे डिगै धूँ धड़कं ।
चढ़े लंक चकं उरै चार चकं ॥

२४ । N बिनाँ, PV बिहाँ, JU बिडं IRST बिन्है, DFG दुऊं, U बाप (बेम).

२५ । I आया, T खड़े (गढ़), सां, JN पाधरौ. P साहिजादाँ बिहाँ सामुहौ (पतिसाह...).

८ वचनिका रा° रतनसिद्धजी रौ महेसदासौत रौ ।

बन्धव रतन बुलाविअौ
जसै रचण रियजङ्ग ।
साहि ऊकम कलि साहि रै
आथौ खड़े अभङ्ग ॥ २६ ॥

गढपति मिलै उजेणिगढ
राजा जसौ रतन ।
राम लक्खमण राठवड
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ ऊखौ
कालौ दलौ किँवाड़ ।
भागा पड़िगाहण भड़ां
पिड़ि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किअौ
आवि दलौ अविअट्ट ।
चारण भाट चगाहटाँ
गुणिअण थट्ट गरट्ट ॥ २९ ॥

पतिदिह्लौ जोधाणपति
धजवड़ ग्रहे सधौर ।
करण भीर भारथ करण
वीर मिलै वरवीर ॥ ३० ॥

२६ । FJ रयण, U रैण, TU बुलाडियो .

२७ । I उजीण, T लक्खमण .

२८ । J हसतबंध, DEJ भेला ऊवा, TU भड़ां (दलौ), FJNRS किमाड़,
FPV पिड़िगाहण .

२९ । V उजवाला कौया, BIN अविहट्ट, UV चगाहटे, FJTU थाट .

३० । N लगधौर .

॥ दूहा वडा ॥

बे भाई बिरदाल

औरंगसाहि मुराद वे ।

हेवै पति मेल ज़ा

जुध मण्डण जमजाल ॥ ३१ ॥

कटकाँ बिऊँ ऊइ कूच

गड़गड़ चम्बागल गुड़े ।

हड़वड़ भड़ ऊइ हेँवराँ

चठिया पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहीर

पाइक ओठक पड़तलाँ ।

मिलवा किर चाली महण

नवसे नदि ले नीर ॥ ३३ ॥

डाकी जमडाडाल

बे बे तरगस बन्धिया ।

तुरकी रहवालाँ तुरक

चठिया चामरियाल ॥ ३४ ॥

३१ । P मुरादियौ, (GN बे (वै), V उवे (वै), JRU इम (वै), JR हिम
(हेवै), G दोथै (हेवै) .

३२ । J चिन्हें, T दुऊँ, U दुचाँ, BDPV ऊवै दुऊँ, G होय दुऊँ, U बे किर.
T चंबागल, DPUV ऊवै (ऊइ), T ऊइ हड़वड़ भड़, N गैवराँ (हेँ)
DN परिसिर, P परसिर .

३३ । DFTU चले (हिलै). J होथे (हिलै), G होय (हिलै). GLRSU
पायल, U जंठाँ, T पड़तराँ, DIRS कज (किर), F जूँ (किर), J होय
(किर), IV चाल्या .

३४ । BEGPIUV तरकस, PSV बांधिया .

१० वचनिका रा० रतनसिङ्गजी री महेसदासोत री ।

गुज्जर तणा गरूर
ताइ मिले दिखणी तणा ।
सेन उजेणी सामुह्वा
सालुलिया दलसूर ॥ ३५ ॥

रचि फौजाँ रौदाल
हैवर नर वहुता हसति ।
माँडण इन्द्र भड माँडिओ
वादल किर वरसाल ॥ ३६ ॥

वागाँ करे वणाउ
सिर परि धरि मूँकूँ सुकर ।
जमदठ खग कसि पति जवन
जिगमिग नगाँ जड़ाउ ॥ ३७ ॥

आया बाहिर ओम
बैसि गजाँ मेघाडँवर ।
चगथा बे दुलते चमर
हौर जड़ित कूत्र हेम ॥ ३८ ॥

रुलि काऊलु अम्बाल
तूरहि भेरि नफेरि चहि ।

३५ । BGPV गुजर, DGJT मिलिया, PV मिली, T सालिलिया, J घणसूर ।

३६ । BNPC बदाल, DFRTV हैमर, BDINPV भड इन्द्र, BDFJN
PUV किर वादल ।

३७ । J वागे, BT सुकरि, BIV जिगमिग, EGV नग, BP नग ।

३८ । FIRSTU मेघाडमर, DGIT चकता, N चकथा, B चखता, BTU
दलता, I दुलता, JNP दलते ।

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ११

आरोहे औराकियाँ

भिलिया पय्य भुलाल ॥ ३९ ॥

गजराजाँ आग्राज

गाज ऊँचै चम्बागलाँ ।

फौजाँ धज नेजाँ फररि

वहता हीँजरि वाज ॥ ४० ॥

पड़तालाँ पाताल

वहताँ तुरी वजाड़िऔ ।

उडी रजी क्वायो अरस

किय भाँखौ किरणाल ॥ ४१ ॥

धूँआरव दव धोम

खेहारव डम्बर खरा ।

क्रमते रौद्राङ्ग कियो

वोम विचालै वोम ॥ ४२ ॥

जुदा ऊँचै जिन्द जीव

मिग खग आमूमे मरै ।

मारगि वहते माँडिऔ

दाणव प्रलै दर्शव ॥ ४३ ॥

३९ । J रुडि, R वमाल, F रौद्राल (चम्बाल), FGI तूरि, DFGV चंबाल (नफेर), BN आरुडै, J आरुडि. FJ(N) असि औराकियाँ. B असि औराकिये.

४० । DPV आगाज. F आगाज, T होचे.

४१ । FJU पड़ताले, FGJU पायाल. वहते, FGJ तुरे RSTV तुराँ, LJRSU उडे, INRSU रज. DJPV कौयो, I कौ, T करि.

४२ । RS डमर, F खुराँ, BGRSUV रुद्राङ्ग. BGJUV योम.

४३ । GRSTU जदि (जिन्द), DFNPRSV आमूमे, J आलूमे, FGJNU मंडियौ, BFIRST प्रलौ.

धर सारौ पड़ि धाक
 पुर तर गिर कीजै पछट ।
 हैकँप उर नागिन्द्र ऊअ
 चक च्याहँ चठि चाक ॥ ४४ ॥

सेन इसा सुरिताणि
 चगथे चढे चलाविआ ।
 उल्लटिआ इल उपरै
 जलनिध सुरचत्र जाणि ॥ ४५ ॥

गूँडलिबौ रज गैण
 हैकँप धर डेरौं जयौं ।
 सहिजादा दरकूच खूँ
 आया खड़े उजेण ॥ ४६ ॥

॥ गाहा चौभर ॥

दल दिखणाधि उतर देठालै ।
 डेरा दुहँ दिआ देठालै ।
 दुहँ बाजार भँडा देठालै ।
 दामिण गजाँ धजाँ देठालै ॥ ४७ ॥

४४ । T पुहट, DNV ऊवौ, PST ऊवौ. FI ऊवै. B ऋउ, BV चारौ, DFGPT चारै.

४५ । BRS इसी, PNV चकथां, IT चलावियो, U चलावियो, FJRS ऊपरौं, S wanting.

४६ । BD(EI)PV रंधि लियो, T गूँडवियो, J गुधलियो रवि, DN रैण (गैण), (J)RS खुँदालम ले खरहंडा (सहिजादौं दरकूच खूँ). TV सौं, U wanting.

४७ । U बिहँ, T मंडै (दिआ), I धजाँ गजाँ.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । १३

निपट बिन्हे दल आया नैड़ा ।
नराँ सुराँ मति आया नैड़ा ।
नौबति सोर धड़ड़ि धुबि नैड़ा ।
नालि निहाउ गाजिया नैड़ा ॥ ४८ ॥

॥ दूहा ॥

औरंगासाहि मुराद इम
मिले लिखै फुरमाग ।
राजा राह म रोकि तूँ
साहि लगै दे जाँण ॥ ४९ ॥

राड़ि म करि इक तरफ रहि
आगै पौकै आव ।
जोइ दिली फिरि जाइस्याँ
परसे असपति पाव ॥ ५० ॥

जसवँत सुणे जबाव जब
आगा कहिऔ अम ।
मो थाँ आडौ मेल्हिऔ
कहौ जाँण दूँ केम ॥ ५१ ॥

४८। DGIT दुऊ (बिन्हे), FPV दोर, BN दुअे, B धुनि (धुबि), FT वाजिया ।

४९। NV वे (इम), DT उवे, B यं, BDGIJNRSV मिलि, F लिखि भेलै, T लिखि भेजे, GJ लिखिया, U लिखियो, D रहि (तुँ) ।

५०। V आगल, BDEGI(J)N(V) जावस्याँ, BDSTV परसि, FJ परसाँ, U फरस्याँ, N फरसण ।

५१। DEGU सुणि, I लिखे T आगै, P आगलि, JPV आडौ थाँ, FGUV जावण, J जाव, V दाँ ।

॥ कवित्त ॥

सुणि जबाब जसराज
तेड़ि सिताब महाभड़ ।

सूर बलू सारिखा
जिसा गोवरधन अन्नड़ ।

वीँद घड़ा वानैत
तेड़ि माहेस तिवारौ ।

पौथल क्रम उदिल्ल
जिसा मधुकर भूँभारौ ।

जगराज रुघा गिरधर जिसा
पूक्कि जसै मोटाँ पछाँ ।

उम्बराँ नराँ असपत्ति सँ
कहै जाब कासँ कहाँ ॥ ५२ ॥

यँ आखै उमराउ
राजि जितरौ कुँगा जायै ।

मती वखत तपतेज
राजि सूरिज हिँदुआयै ।

तुम सहि जोधाँ क्रात
जोध सारा इम जय्यै ।

तुम सिरहर दुइ राह
साहि सोबै करि यय्यै ।

वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ । १५

कमधजाँ व्याज माहेस कौ
कहिजे ओ टूजौ करन ।
जुधबन्ध खिन्नो भ्रम जाणगर
राजि वले वृभौ रतन ॥ ५३ ॥

॥ छन्द बिभ्रकवरौ ॥

राजा जसवँतसिङ्ग रचण रण
ताम रयण तेड़िओ त्रिभै तण ।
बैठा बे ब्यालोच बहादर
सूँ पतिसाछाँ सूत्रण समहर ॥ ५४ ॥

सूरिजमल गंग वाघ सलकवाँ
पाटोधर चाटण जल पकवाँ ।
मोहरै अणौ किय़ा रिणमल्लाँ
चाँपाँ कूँपाँ जैत अचल्लाँ ॥ ५५ ॥

धुरि गोदौ वीठल क्रन धूहड़
आडा साहि भगिड्या अन्नड़ ।
त्रिजड़ा हथ सूजौ केहरि तण
किल्लबाँ घड़ा करण रण कणकण ॥ ५६ ॥

५३ । FIU इम (यं), T यां, AH मति, BJNPRSV हिंदवांणै, U जोधाणै,
RS सिर (सेहि), T बौ, U हो, GT सगला (सारा), AH जंपे,
GJ दोय, कमधजे, BDEIPSV कहियो, BDPV इयां (ओ), I
ज्यां, F बलि, J जिम, FGRU पूछौ.

५४ । T जसमंत, U तरै (ताम), FU सो, N सुर, V भू, BI सुचवण.

५५ । U इम (गंग), T गंगेव (गंग वाघ), N बटलां.

५६ । D गोदा, N गोविंद, BEJRST मांडिया, BD(N)TV करै (करण),
GIJRSU place the third and fourth verse after the last
verse in the next stanza.

बलू दलाउत सहितौ बेटाँ
हर उदिल अविनासी हेटाँ ।
जोध्या हरौ रूप जैतारण
रिणमालाँ जोड़े धरिअौ रण ॥ ५७ ॥

कमा हरौ गिरवर रिण कालौ
पौथलिआ जाँवलि प्रौचालौ ।
उदौ जगौ किआ बे आगै
जोड़ि करण जैता कल जागै ॥ ५८ ॥

धरिअौ अणी मुहरि गिरधारी
हेवै दल हेड़वण हजारी ।
बिरदाँ तणौ मौड़ सिर बाधौ
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाटण जल अक्खौ
सोनागिरौ आगलि सलक्खौ ।
भाटी सुरताणौत सुजालौ
क्खितै मकर रघौ कलालौ ॥ ६० ॥

५७। BDP सरिअौ (सहितौ). V सरसइ, NPC धारिया .

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल महाबल
खार्गो मुहि पाड़णौ वडाँ खल । .

IN पौथलियौ. G पौथल युं, J पौथल जुं, DPV पौथल ज्यां, T पौथल इम, BJN जेमल (जाँवलि), BFPV पुंचालौ, U कदा जग। IT जोड़े, U जड़े, G जुध (जोड़ि) .

५९। N धरौ. V धरि, DNPV अणिया, J ते (सिर), BFIPRT रिण

६०। G अखै, U राखण बल (चाटण जल), G लखाँ (अक्खौ), N पखाँ (अक्खौ), NT सोनिगरौ, V सोनिगिराँ, JT between the second and third verse in the present stanza, insert the couplet following:—

केशवदास तणौ गज केहरि
आयो मान भाँलिआँ असमरि ।

बीजा ह्री साथै दल सबल
भाईबन्ध भत्रीज भुजागल ।
महि लज्जडौ खुरसाण मंडोवर
अड़िअौ वडाँ सरस ग्रहि असिमर ॥ ६१ ॥

हेरा पूठि चँदोल दिवारे
सभ्निअौ गोल विचै सिरदारे ।
त्याँ माहै असराज गजनतन
जोधा हरी माण दुरजोधन ॥ ६२ ॥

सृजाउत मधुकर गोठै सजि
कमँधज राउ तणा जतनाँ कजि ।
वे भाई ग्रहि खाग बहस्से
यूँ अम्बर लागा ऊसस्से ॥ ६३ ॥

रिण रामाइण जिसौ रचावाँ
लड़े मराँ चँद नाम लिखावाँ ।
जसवँत अम बोलिअौ ज्याराँ
तण माहेस अरज कौ त्याराँ ॥ ६४ ॥

६१। N ई (ह्री), PSV इयां (ह्री), BFIRST लोहडौ, J लोहडौ, G अड़िया, JT before the present stanza insert the following couple of verses :—

जचड़ मेघ भालिअै (T भालियाँ) असमरि
आधारै डिगतौ भुजि (T भुजि दहतौ) अंबरि ।

६२। DPRTUV सभिया, V गजसंतण, DPTV दुजोवण, S दुजोवण, U दुजोवण .

६३। GNRSU गोठै मधुकर, BIPTV सभि, FT इम (यँ), J सु (यँ), DFPV लागा अंबर .

६४। FGJ जेम (जिसौ), BI रचावण, मरण, लिखावण, GJT सिंव (अम), U आरै, त्यारै .

जोध्याँ धणी घणा दिन जीवौ
दल सिणगार वंस चौ दीवौ ।
दे सोबौ पतिसाह मूभ दल
सबली लाज मरण कलि सबल ॥ ६५ ॥

मरण तणौ सोबौ दे मो नूँ
टीलौ राज धरा कल तो नूँ ।
सारौ धर भोगवि दिन साजा
रिण आउगौ मूभ दे राजा ॥ ६६ ॥

रिण मो रहिआँ राज रहेसी
कमँधाँ कोइ न वुरी कहेसी ।
कन मरतै दुरजोध गयो क्रमि
जीकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाउ करि रहिआँ
दाणव तिको पकै फिरि रहिआँ ।
हार जीप वाताँ हरि हाथे
बिउँ पतिसाह सरिस हँ बाथे ॥ ६८ ॥

साहि तणा गझूँ दल सारे
धड़ न्हारौ भञ्ज खग धारे ।

६५ । JTV री (चौ), RS घर (चौ), JP दल (कल) .

६६ । T भूँ नां, BJ मो नै, FJ टीकौ (टीलौ), PV कच (कल), J सब (कल),
N सड (कल), T तूँ नां, BJ तो नै, DG आवध (आउगौ), P आविगौ
RS मो नूँ, P मो नै .

६७ । N लाज (राज), RST वुरां, T दुरजोध, RS इजोध, BN जमन,
FRST आगल .

६८ । F जिकौ, GIR जीत, U जौपणौ हरि रे हाथे, BI व्हां (हँ), J ऊयां,
U नै पतिसाह सुं आवौसुं बाथे .

वचनिका रा^० रतनसिङ्गजी री महेसदासौत री । १६

औरंगसाहि दिसौ आखौ इम
जुध करिस्थाँ कौरव पाखव जिम ॥ ६९ ॥

आह्वि वाहि वहाड़ि असिम्बर
महाराज ले जाज्यो मधुकर ।
मतौ दिटाइ मिले राउ मारु
सीख रतन कौधी खग सारु ॥ ७० ॥

ताम जुहार किछौ खग तोले
बीजै भवि मिलिस्थाँ हसि बोले ।
जीवै तिके भलाँ घरि जावौ
आवै खगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा
लाज मरण भारथ सुजि लौधा ।
आप तखै डेरै फिरि आयौ
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

६९। BI तणौ, DFJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं. All MSS. भांजूं T भांजां, NU भांजूं साहरी. BI भांजूं मारुं, U चोधारै, G दिसा, PTV आखै, RS. आखा.

७०। FPRS आह्वि. U आह्वे राड़ करीस असुंवर, BDNPTV दिटावि, DRS करे (मिले), J कौधौ.

७१। T करै (किछौ), RS जीवौ. FLJRSTU जिके. FRT आवौ (आवै). G सु साथ मो, U सो मो साथै, FI साथ मो, B साथै मो, T साथै खां, J जिके साथ ईणि.

७२। JRS तणा (मरण २), FG सुजे भारथ भर लौधा. U वड़ौ भुज भारथ लौधा. N सरण मनोरथ लौधा, RS तणा डेरौ, J अचल (जड़ागि).

करि अंग पाँग सिनान महाक्रित
 वड तीरथ मधि दौध विप्राँ वित ।
 सपत धात चौरंग लिखमी सह
 बगसे अस रैणा सुरही बह ॥ ७३ ॥

देवाँ दरसि फरसि जाई द्वारै
 पूजा करि डेरै पाधारै ।
 होम कराड़ि भणाड़ि विप्राँ हद
 जयि आवाहन सूर इस्ट जद ॥ ७४ ॥

करि भुझाई चाडि कड़ाणा
 विधि विधि सह भोजन वडाला ।
 पाँति रचौ चौसर प्रौंचालै
 कवि रजपूत पोखिआ कालै ॥ ७५ ॥

॥ दूहौ ॥

जुजिठलवाला ज्याग ज्युँ
 अन्न त्रित किलै अपार ।
 दिल भ्राई आसीस दे
 कवि जम्मे जैकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पान, RSU मन्नि, T विचि, BDFNPRSV
 दिथाँ, DGPV लिखमी चौरंग, BGJPTV असि ।

७४ । V इम (जाद), BRS डेरॉ, JRS कराय भणाय, B जिमाड़ि (भणाड़ि),
 DPV आरादन ।

७५ । FJ रा (सह), RSU रचे, DFPV पूंचालै, T प्रांचालै, G पोंहचालै,
 T पुंहचालै, V पामीया (पोखिआ) ।

७६ । DJRSU जिम (ज्यूँ), T ज्याँ, JSU जीमै केवार, G wanting

॥ गाहा ॥

गाजै दारि गयन्दो
वाजै नौसाय जैत सिर वाजा ।
सारिख इन्द समन्दो
नाराजा राज काइम्मो ॥ ७७ ॥

॥ आसीष वचनिका ॥

काइम कमन्ध
त्रिद धजाबन्ध
मौजाँ समन्द
आचार इन्द ॥ ७८ ॥

दुरजोण माण
अरजण्ह बाण
भुजबली भीम
सुराति सीम ॥ ७९ ॥

खट भाख जाण
तय तेज भाण
विप्र गऊ पाल
लीला भुआल ॥ ८० ॥

७७ । RV गाजा, S गाजौ, RSV वाजौ.

७८ । FS place the fourth verse in the place of the third and
vice versa.

७९ । BNPT दुजोण, S द्रजोण, J दुणेण, G दुरयोध.

८० । DIJND मो.

२२ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

वीराधिवीर

हेलाँ हमीर

मधुकर सुतन

किरतव्य क्रम ॥ ८१ ॥

॥ वचनिका ॥

बासठि हजार फौजाँ रा भाँजणहार १ । कखण्ड खुरसाण रा
बिधूसणहार २ । मैमन्त हाथियाँ रा मारणहार ३ । पतिसाह्याँ
रा विभाङ्गहार ४ । पतिसाह्याँ रा पड़िगाह्य ५ । गजराजाँ राजान
कै गजवाग ६ । अरिसाल ७ । विजाइमाल ८ । लखदौव्यण ९ ।
जसलीव्यण १० । राजान कै राजा ११ । तपै महाराजा रयण १२ ।
तिणि वेला कपूर बौड़ा भाइयाँ उम्बरावाँ कवीसुराँ कूँ दिव्या १३ ।
दिवाण किआ १४ । सभा रूप कैसा १५ । औसा कुन्नीस वंस वणाउ
करि बैठा राजेसुर १६ । साहिबखान भगवान अमर बोलिआ
बहादर १७ । बारठ जसराज जैसा कवेसर १८ । तिजारा की वाड़ी
पल फगर १९ । जल कमल हंस का वणाउ २० । जागे मानसरोवर
सौरम्भ की लहरि आवै २१ । जवाधि जलहर गुणैजण गाया २२ ।
रङ्ग राग सुणाया २३ । राजा महेसदास का जाया २४ । इन्द्र सा
निजरि आया २५ ॥ ८२ ॥

८१ । BDN करतव्य .

८२ । १ JT मोड़णहार, ५ BDEGIRST [रा], ६ BFP [राजान], J राजा
गजराज के, R गजराजाँ राजाँ के, ८ T मवाईमाल, ९ GSC °देवण,
१० °लियण, ११ T राजावाँ के राउ, १२ BN प्रतपै, EGLJNRU रायण.
साह. १२ T राजा रैणसाज (after वेला), G महाराज (*ibid.*) GRSU
भाई. V भाईयाँ नु. GS उमराव, U उंबराव, V उमरावाँ नु DIPTV
[कवीसुराँ], RSU नूँ (कूँ), GLJ नै, T नाँ, १५ U कसाखेक, J कैसा
दोसै के, १७ T कुण कुण (before साहिब), GJS भगवान सारीखा
अमर गंगावत सारीखा (गिरधर), U अमर गंगावत गिरधर, BEJNU
[बोलिआ बहादर], १८ J गिरधर जसराज जेहा कवेसर त्याँ रा निजरि
वयण कैसा, GU सारीखा (कैसा), R सरीसा, N जिसा, १९ U रौ.
२० R रा, २२ F गुणैजण गुण गावै, २२ F सुणावै, २४ DGPTV [का

॥ चन्द्रादणै ॥

बैसा वंस कृत्रीस दरगाह उम्वरा
सामन्द चन्द दड़िन्दक आरिख इन्द रा ।
जोधाँ रा विचि जोध विराजै ज्यारका
परिहाँ खाँगौबन्ध कमन्ध मधाउत मारका ॥ ८३ ॥

॥ वचनिका ॥

तिणि वेली दातार भूँभार राजा रतन मूँकूँ कर घाति बोलै १ ।
तख्यार तोलै २ । आगै लङ्का कुरखित महाभारथ छया ३ । देव
दाणव लड़ि मूखा ४ । आरि जुग कथा रह्यौ ५ । वेदयास वालमीक
कह्यौ ६ । सु तीसरौ महाभारथ आगम कहता उजेणि खेत ७ ।
अगनि सोर गाजसौ ८ । पवन वाजसौ ९ । गजबन्ध कृत्रबन्ध गजराज
गड़सौ १० । हिन्दू असुरादण लड़सौ ११ । तिका तौ वात साकाबन्ध
आइ सिरै चडौ १२ । दुइ राह पातिसाहँ री फौजाँ अड़ौ १३ ।
दिलौ रा भर भारथ भुजे दिआ १४ । कमधज मुदै किआ १५ । वेद

८३ । GINPRS ऊमरा, DV दुड़िंद (V डुरंद) आरखे, P कमंध आरखे, B
जोधाँ विचि जोधार, GJ वागीबंध, U बांधे पाव ।

८४ । १ EGRSU तिण बार, BDIJNU घालि (घाति), २ BIN कछ्छा लँ
(after तोलै), G कूँ ठाकुरे (ibid.), T कड़े है ठाकुरी (ibid.), ३ G
आगै हो तो, T आगैई, ४ F वान, ७ DEFJ खो (छु), T सो, G खो तो,
RS सो यो तो, BI तीसरा भारथ, FJ आयौ (after महाभारथ), RS
रौ (ibid.), T आगम मां, G आगम हो, DP जूँ (after कहता), U जे
(ibid.), ८ DIP जागसौ, १० DEGTU कृत्रबंध गजबंध, S कृत्रभारौ,
SU राजा (after गजराज), DPUV पड़सौ (गु°), J लड़सौ, ११ JS
असुराण, R तुरकाण, U दूसलमान, J लड़ि मरसौ, १२ T सो (बिका),
DPRSV [तौ], NT साकाबंधौ, १३ FGIX दोय, D कौ, १४ IT
भरभार, F भुजां, P लिआ, १५ BIN वेदयास, DPRST बचाया,

२४ वचनिका री रतनसिङ्गजी री महेसदासौत री ।

सासन वताया सु अवसाण आया १६ । उजैणि खेत धारा तीरथ धनी
री काम खित्री री धरम साचवीजै १७ । लोह्वाँ रा बोह सेनाँ रा
धमङ्गा लीजै १८ । खाँडाँ री खाटखडि भाटभडि डखाहडि
खेलीजै १९ । पातिसाह्वाँ री गजघडा भडाँ औभडाँ मारि
ठेलीजै २० । पातिसाह्वाँ रै क्ख घाउ कीजै २१ । पुरजा पुरजा
ऊइ पडीजै २२ । तौ वैकुण्ठ चढीजै २३ । क्यूँ वारठ जसराज
२४ । हाँ महाराज २५ । महाराज रा मनोरथ औमहाराज पूरै २६ ।
अखिआति ऊबरै २७ । महाराज रा मुँहडा आगै लडाँ २८ । टूक
टूक ऊइ पडाँ २९ । इतरा माहँ साचौरा मकरीक ३० । गाहिड़ रा
गाडा ३१ । पौजाँ रा लाडा ३२ । काह्नी रा कलस ३३ । सती रा
नालेर ३४ । सादूल रा सादूल ३५ । भगवान अमर बोलिया
बहादर ३६ । बाणाँ गोलाँ सराँ री मारि लोपि हाथियाँ रे
कुम्भाथले खगकरा वजाडाँ ३७ । गज डाल पाडाँ ३८ । पातिसाह्वाँ

RST [रु], BINPU सो, F सो नो, १७ BNPRSV रा (री १),
NPSTV रा (री २). DEV साच दीजै, P साच लीजै, G क्रम क्रम
आग कीजै (after साचवीजै). १८ U री धमाधम लीजै दीजै, GRS
लीजै नै दीजै, J दीजै नै लीजै, F दीजै (लीजै), १९ D खडाखडि,
२० BDGINPV गजघडा, FI [भडाँ], DPV [भडाँ औभडाँ], B
[औभडाँ], N औभाडि, J गज? भांजीजै उभाडाँ मा, T गज मारि
औभाडाँ ठे, U भराँ [भडाँ], २१ DU रा, P री, RS नु. BU इचाँ.
B करौठे, I घालीजै, २२ PTV पुरजो पुरजो, BUV होइ, DFNR
होय, २३ RST [नौ], V वरीजै, २४ T क्वाँ, I क्यूँ हो, FGPV
कहौ, २५ GU [ओ], S औवैकुण्ठनाथ. २७ BN कगरै, २८ FGT रै. T
मुँहडे आधा, N लडी, २९ BPUV होइ, DFIN होय, N पडी, ३०
TV इतरै, T माँ, GJRT बोलिया (after माहँ), S बोलियो, DIU
साचौरा. ३१ DU री गाडौ, ३२ GJSTU कुंवारी घडा रा लाँ, DU
री खाडौ, ३३ U री, ३४ NU री, ३५ DU सादूलपीह, P सादूलाँ,
३६ I भगवानदास, PU बोलियो, ३७ T कहे बै ठाकुरा (before बाणाँ),
BNPV बाण, P गोली. B गोलियाँ, GTU गोलाँ सराँ बाणाँ,
DNPRSV रा कुंभाथलाँ, T जाइ (before खग°). U खगभाड. F
भाट (खग°), V खगभरालाँ वजाडियाँ विहंडारियाँ, D वजाडियाँ, F
वजाड, ३८ I ढालाँ, J नेजा (after ढाल). F पाड, G पानसाह्वाँ रा

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । २५

रा खासां भग्डां जाडां थग्डां बाडां खग्डां जाइस्यां ३९ । रुक पिआला
पीअस्यां पाइस्यां ४० । चाचर विहगिड्यां विहगडाइस्यां ४१ । रिग-
खेत रे विखे रङ्गिअे बाणासि मतवालां ज्यूं घूमतां थकां हाथिआं सूं
टला खाइस्यां ४२ । महाखद नै सिर पेस करां ४३ । अपकरां
वरां ४४ । देवता स्यावास कहिसौ ४५ । वात रहिसौ ४६ । इतरा
माहै बोलिअो गिरधर गङ्गाउत ४७ । राउतां पति राउत ४८ ।
पातिसाह्यां रा नर हैवर कुञ्जर घड़ा पक्काड़ां ४९ । चन्द जस नामो
चाडां ५० । इतरा माहै बोलिअो साहिबो कुम्भाणी ५१ । मुरधरा
रो अग्यो पाणी ५२ । माहुरै तो भगवानदास बाघौत कहता ५३ ॥ ८४ ॥

नर हैवर कुञ्जर घंघंगर पाड़ां (after ढाल पाड़ां, ३८-४० omitted in D, ३८-४२ omitted in V, ३९ T [जाडांथग्डां], F [बाडां खग्डां], N भिडां भाड़ि जाइस्यां, U भंडा भाड़ां, F जाषां, N बाघसां. ४० P रक्त (रुक्), BEJRT पीसां, F पावसां, J नं (after पोअस्यां), ४०-४२ omitted in N, ४१ F चाचरी, J नै (after विहगिड्यां), ४१-४४ omitted in I, ४२ T मतवाले ज्यां, U जिम, G [थकां], T सां. ४२ omitted in BDP, ४३ BT महादेव, B [नै], T नां, RS नूं. BENRU करस्यां. ४४ omitted in F, BNRU वरस्यां, ४६ BN आर जुग (before वात), U जुग, ४७ TV इतरै, (B)I इतरौ वात कहतां. J इसौ वात, DEJPTUV मै (माहै), P बोलिया. JRSU गिरधर अषो रो भमर राठोड़ गंगावन, ४७-५० transposed to § ८७, between ५ and ६, in GJN, ४९ T कहे बे ठाकुरो (before पति), V नूं (रा), J नरां हैवरां कुञ्जरां, NT [हैवर]. DJPRU [घड़ा], ५० GJNV [जस], F लम (जस), ५१ NPT इतरै, T मां, DEIUV मै, N वात करतां [माहै], ५२ BDEFGITU मुरधर. BDNPT कौ, ५३ T कहे बे ठाकुरो माहुरै आगिलो नालिक है भाम, F आगै (after तो), U बाघावन, FJ थूं (before करता), G आगै हो (*ibid.*), RS आगै इ (*ibid.*)

२६ वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ ।

॥ गाहा ॥

अवसाण मरण खगधारा

सामि कामि भञ्जिबै देहा ।

सोचत चित नितनिचं

प्रामीजै एनरेहा ई ॥ ८५ ॥

॥ वचनिका ॥

सु ओ वडौ अवसाण आयौ १ । ऊँडे द्रह किलकिला ज्यूं
फूलधाराँ विचि उडि पड़ाँ २ । पातिसाहाँ रौ फौजाँ सँ लड़ाँ ३ ।
महाभारथ करि मराँ ४ । वगड़ी जोधाण ऊजला कराँ ५ । इतरा
माहै बोलिओ रासौ कुँअर ६ । दूसरौ मधुकर ७ । जलाबोल
रिणसमन्द माहै असि जिह्वाज धराँ ८ । किलम्बाँ घड़ा मारि पारि
कराँ ९ । मराँ तौ अपकराँ वराँ १० । नहौँ तौ जिवतसिम्भ ऊइ
ऊवराँ ११ । बारठ कहै बाप हो बाप १२ । बाप है जोड़े अतुलीबल
भलौ चाडिओ बाल धमल १३ । महाराज विमाह है आगम मङ्गल

८५ । JT मरणौ. U काजणं भंजीय सरीरौ, V भजये, D भंजीजै. R भंजीयत,
GSU सुचित. N पाईजै. BDI पाईयै, T पाईयै तौ, R पाइयत, S
पावीअंत. DGIJS [ई], B हि (ई) .

८६ । १ T सो. F सो तो, U ओ तो, B सो [ओ], N अबडौ अबडौ, RS सो
यो तो महाभारथ रौ [आगम S] अवसाण..., २ RS अकरसुं (before
ऊँडे). TU ऊहा, J किलकिलै, T आँ. FRS जिम, U डकं
(ज्यूं), ITU विचै. V विचि विचि. U उडि उडि. D उपडि, F
ऊद. ३ JT omitted, ४ D कराँ. ५ J तौ (before वगड़ी), RS
नरसमंद (वगड़ी), J नै, BIU जांधाँषौ. BGI कजलौ, DF कजल, G
has a gap from this point to stanza 98, one leaf being lost,
६ BEXTV इतरै, DEIUUV मै, T माँ. B वात कचताँ (माहै), N वात
करताँ. ८ P जलोळ. DPV ससुद्र, J मै, T अस तको, ९ IRS किलमाँ.
११ J जीवाँ (नहौँ), DPV तर (तौ), T कपराँ. १२ RS अतरा माहै
(before बार), RSU कहियो, PRSV [हो] १३ DJ जोड़, J भलाँ.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री। २७

धमल खम्भाइची कीजे १४। पिण औ महाभारथ री आगम १५।
 अक वार सूर्रां पूरां अवसाणसिध खिन्त्रियां रा वडा राग माहै वडा
 दूहा गवाड़ी १६। ज्यं सूर्रां पूरां रा चाचरां रा केस चणगाइ नै
 उभा ऊँ १७। पौरिस चडे १८। सौंग ब्रह्मगड् अडे १९।
 काइरां रा धडा पडे २०। विहाणै आतलोक थी खगलोक जाइस्यो
 २१। सूर्रां पूरां खिन्त्रियां री वात सुणौ २२। आपणी हौ केईक
 सुणसी २३। वाह वाह बारठजी भली कहौ २४। मन री लहौ
 २५। ऊकम किया २६। जांगडिअे वडा राग माहै दूहा दिया २७।
 परिजाऊ दूहा २८। वेगडा साँड धवल रा दूहा २९। अकलगिड
 वाराह रा दूहा ३०। मुञ्ज मारवणि रा दूहा ३१। राउ शिणमल
 रा दूहा ३२। राउ अमर रा दूहा ३३। किलियाणमल राइमलौत
 रा दूहा ३४। करण रामौत रा दूहा ३५। तेजसी डूंगरसौहौत

DNRC धवल, १४ BT आगमि, DNU धवल, BV खंभाइती, J
 कराईजे, १५ RST [पिण], JU ती (after औ), T हे (after आगम),
 U आथो (ibid.), १६ RSU अकरसु (U °मो) अवसाणसिध सूर्रां
 पूरां... J अकरसु सूर्रां पूरां खिन्त्रियां रा वडा राग मै दूहा दिवराडीजे,
 NV रा (after पूरां), BV वडे, BI [वडा २], १७ V जिम, JU खिन्त्रियां
 (after पूरां), UV चरणाय, P चणचणाइ, U होइ, I होय जाय, D
 रडे, १९ BINR सोम (सौंग), २० INSU यडा (धडा), F धड़, D दडा
 PTV हौया धडा), २१ PC खतलोक, IJPRU छं, T सां, BDF तै,
 JNUV जास्यां, F जायसी, D जासी, २२ IR सुणां, PU सुणस्यां,
 २३ DIN [हौ], F केईक, J कहेक, B केइअेक, D कोइक, RS केइक
 आपणी पण सुणसी, J सुणै, २५ JT कौ, २६ BINRS कियो, T
 जांगडौयां नु ऊकम कौया, २७ BDINRS जांगडियां, BIN नै (after
 जांग°), V वडे, J मे, २८ JPV omitted, २९ BDFNTV वेगडे,
 BIJ धमल, F धवलै, RS सूरज (का S) सपोन रा दूहा (before
 वेगडा...), P तेजसी डूंगरसौहौत रा दूहा, ३०-१ omitted in V,
 ३१ JST गज (मुञ्ज), F गज मुंजावन, ३२ T वेगडे राउ बरजंग रा दू°,
 RS राणा भोकल रा दूहा (after ३२), ३३-४ omitted in P,
 ३३ omitted in DFTV, JU अमरा, ३४ BNU कल्याणदास, ३५ P
 करण, I करणै, U रामावन, J जैता कूँपा रा दू°, T जैमल पता रा दू°.

२८ वचनिका रां रतनसिङ्गजी री महिसदासौत री ।

रा दूहा ३६ । जैमल पता रा दूहा ३७ । जैत कूँपा रा दूहा ३८ ।
प्रिथीराज जैताउत रा दूहा ३९ । गाँगा डूंगरीत रा दूहा ४० ।
अखैराज सोनिगरा रा दूहा ४१ । नगा भारमलौत रा दूहा ४२ ।
अमर धरमाउत रा दूहा ४३ । सोभा साचौरा वीकमसी रा
दूहा ४४ । अवर ह्री क्वीस वंस अवसाणसिध खिन्निचाँ रा दूहा
गाया अर सुगाया ४५ ॥ ८६ ॥

॥ दूहा ॥

मारु भड़ चढिया मकर

करिवा भारथ कत्य ।

राग वडाला वज्जिचाँ

सको सचाला सत्य ॥ ८७ ॥

जसवंत औरंगसाहि जब

वेद कतेब वचाड़ि ।

ने क्वचपती बहसिआ

रचि बीजै दिन राड़ि ॥ ८८ ॥

३६ J जैमल पता रा दू°, T राउ अमर रा दू°, ३७ J प्रिथीराज जैताउत
रा दू°, T तेजसी डूंगरीसीत रा दू°, ३८ J वीदा भारमलौत रा दू°, ४९ T
चडवाण (जैताउत), J नगा भारमलौत रा दू°, T खरजमल हडि रा दू°
(after ३९), ४० BDPT गाँगा, BT डूंगरीसीत, IP डूंगरीसी, J
तेजसी डूंगरीसीत रा दू°, RS भोपत गोपालदासीत रा दू°, ४१ NPV
सोनिगरै, RS नगा भारमलौत रा दू°, J करण रामावत रा दू°, ईसर
धरमावत रा दू°, ४२ BDNPUV नगै, JRS अखैराज सोनिगरा रा दू°
TU ईसर जौबाउत रा दू°, (after ४२), ४३ DEPU अमरै, RS कड़िया
अमर जाम रायमलौत रा दू°, J सोभा साचौरा करमसीत रा दू°, T
करन दानिसरी रा दू°, भोपति गोपालदासीत रा दू° (after ४३), ४४
BDFNP सोभा साचौरै, BJ सोभा साँ रा दू° वीकमसी रा दू°, D
विरमसी, J अचलदास खीची रा दू°, T गोरी पाबू रा दू°, सोमसी
रतनाउत रा दू°, (after ४४), ४५ V बीजा ह्री, FT खरां पूरां (कनौस
वंस), RSU परजाऊ (before दूहा), NU [अर], JT नै (अर)

८७ J गिड़ (भड़), LJPTV वाजिया, BN वडाला (सचाला) ।

८८ T जसमत, FPV औरंगजेब, J जदि, PR वेड, V बक, JU पातिसाह
(हव), JST रचे, FT बिचै, BDIRS बीचै ।

सिलहँ खाना ऊघड़े

बह भड़ कक्के दुबाह ।

कटकाँ बिऊँ हँकल कलल

ऊँसै सनाह सनाह ॥ ८६ ॥

दलसिणगार विरोलदल

दावानल दन्ताल ।

दिआ जसै औरँग दुआ

कोडौ गज क्काल ॥ ८७ ॥

॥ अथ हाथिआँ रा वखाण ॥

॥ कन्द भुजङ्गी ॥

उरं ओद्रके सास अभ्यास आणे

वडा जूह पूँतारिआ पौलवाणे ।

गँडाँ मारि बेसारिआ नीठ गज्जं

रुआमाल फेरे करै भाड़ि रज्जं ॥ ८९ ॥

तिआँ चोपड़े तेल सिन्दूर तन्रं

वइण्डाँ वणावै घणूँ स्याम व्रन्नं ।

नाड़ौ भौड़िआँ अङ्ग लगा निहङ्ग

जटाजूट सनाह जे कोड जङ्ग ॥ ९० ॥

८६ । RS कसै, V कटके, J बिन्ह, DT दुऊँ FINTU ऊइ कल? .

८७ । PV विरोलि°, DI बोडै, R बाडौ .

८९ । NS ओरं, DJPV औरंग, FT अरौ (उरं), BIRV पोतारिया, T पाँता°, N भूह, JNU बेसाणिया, F बेसाड़िया, RS बेसाड़िया, BIP मडे, T कोड़ि (भाड़ि) .

९० । S वयंडं, V वणा मेघ खंवर स्याम..., S घणा, F घड़ां, P गणं, U तन, PT सानि, BIN खूब (स्याम). BNRSV लाग, T संनाहिआ [जे], J काजि (कोड) .

३० वचनिका रा° रतनसिङ्गजी री महिसदासौत री ।

कसे पाखराँ चम्मराँ जूह काला
वखै जाणि पाहाड़ हेमङ्गवाला ।
धजाँ फावि नेजाँ गजाँ सौस ठह्लं
माथै उड्डिअं जाणि गुड्डी महह्लं ॥ ६२ ॥

पटे ऊपटै मद्दधारा पटालं
खलक्कै गिराँ मेर थो नीर खालं ।
प्रलै काल क्खाल कूटा पटालं
क्रमे डारणा कारणाभूत कालं ॥ ६३ ॥

लुडै क्काकिआ काल ज्यूँ डारण लग्गे
पखै पार ताखै जिके लोह पग्गे ।
सभै भाड़ि उप्पाड़ि बैसा सनह्लं
गडाँ पाड़ि वेक्काड़ि ओक्काड़ि गह्लं ॥ ६५ ॥

कुलं अट्ट चह्लै गिरं गज्ज काला
मँडै इन्द्र जाणे घटा मेघमाला ।
फबै बग्ग पन्ती आगिँ दन्त फौज्जं
गजाँ वाजि वीजं खिँवै सौस गज्जं ॥ ६६ ॥

६२ । [पाखरे चम्मरे, BDNPUV चामराँ, U कालं, °वालं, V हेमंत. JRSU लाल (सौस), DPRV कडीयै, BPTUV गूडी.

६३ । J(N)U उपटै, JP पटालाँ, DFS गिरं, BV ती, S ता, J खं. BIN जाणि (नीर), JP खालाँ, BP पटाला. U डारणं कारणं. BP काला.

६५ । PV क्काकियै, D क्काकियौ. T ज्यौ. BDNPTUV लग्गं, J लग्गा. BDNPTUV पर्मा, J पगा, S सभं. BN दसा SV गदं (गदौ), D गदे.

६६ । ITUV कुलाँ, BINTU आठ. BDIJNTU गिराँ, TU कालं °मालं. FPV मिलै (मँडै), RS घटा जाणे. PV चह्लै (जाणे), V मेघकाला. BDFNPV पंखौ (पन्ती), DT अग्गे, RS बग्ग, RS गजं. FP वाग (वाजि), BEIJNT वीजाँ. T खिमे

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ३१

कपोलं गजां चोल सिन्दूर कौसं
ओपै इन्द्रधानङ्गु जैसा अरेसं ।
तिथ्यां माहि ऊभी वगै रेख तासं
पवै उप्परै जाणि फूली पलासं ॥ ६७ ॥

दलां रोल दन्ताल जैसा दुगम्मं
जमं चालिया सामुहा जाणि जम्मं ।
रजी ऊमटै वोम नूँ रोसरत्ता
धुआंधार चारक्खियां धत्तधत्ता ॥ ६८ ॥

रजी धोम खूँ वौंठिया गज्ज राजै
वडे अन्नड़े जाणि रौंकी विराजै ।
भयाणङ्गु भैभीत सोभन्त भारं
क्रमै जाणि आधी निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घण्टाल घण्टा अपारं
त्रिगहे लोक कोतिका देखन्त त्यारं ।
दुवै फौज फव्वै गिरं गज्ज ढाणे
उभै जाणि आडावला खेत आणे ॥ ७० ॥

६७। GIJN कपोलां, U कपोले, DERSV गजं, DU जैसा, J जाणे (जैसा), RS मध (माहि), J सन्नि. GIJRS कपरां.

६८। RST जमां. GJ जमौ, GIJT सामुहा चालिया. RS ऊमटै, G ऊमडौ. FGJIRT खूँ (नूँ), D नै, BINT धुआंधोर, J धुआधोम.

६९। GI राङ्ग, BDFINPUV वडां अनडां. GI विराजं. DT सोभौत, (F)PV सोहंत. GJ भारौ. BDIP क्रमौ. GJ अंधकारौ.

७०। RS असौ, RT वाजि (गज्ज), S वाजियं घोर घंटा. BDFPV कोतिग. RST कोगत, BD देखन्ति, (F)NU देखै निवारं, F दुखे, I दुने, R दुजं. JS दोहं, G फौजं फव्वै (फव्वै गिरं), FT गिरं. N गिरे, U गजे (गिरं).

३२ वचनिका रा^१ रतनसिङ्गजी री महेसदासौत री ।

॥ अथ घोड़ाँ रा वखाण ॥

॥ कन्द भुजङ्गी ॥

अँराकौ वडा खैँगरू गात अँहा
वणावै कवी कत्य अँहृत्य वेहा ।
नली जन्ममै जासु वाखाण नक्खं
उलट्टा कटोरा वणै चत्र अक्खं ॥ १०१ ॥

उरं डाल सारीख चौड़ा अलल्ला
भिड़ज्जाँ बाँह जङ्ग वे पक्ख भल्ला ।
पुड़च्छी जिअाँ तोक्क पै कन्ध पूरा
सँग्रामं विखै हाम पूरन्त सहरा ॥ १०२ ॥

जलं अञ्जली मुख पौअन्त जब्बं
उभै जोड़ि राजीव नासा उअब्बं ।
सलीग्राम चक्खैत अक्खै सरोसं
गिणै कान वे सारिखा सीहगोसं ॥ १०३ ॥

१०१ । JRSC जाँण (जासु), BJT वाखाँणि .

१०२ । GJV उरां, GRS तुच्छ, G पय, FP संग्रामां, BEJU पूरन्ति .

१०३ । BNTU जलां, BJP(T)V पौबंति, BDGLINTV अउवं, P अजवं,
GRS अँखै, DJ गिणां, RTU गणां, FPV गिणं .

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ३३

विड़ङ्गां वणै द्रूमचौ केसवाली
भड़ां भूप राजी ऊँखै रूप भाली ।
जंगम्मं पसम्मं सुखंमल्ल जेह्नी
दिपै जाणि आरीस सारीस देह्नी ॥ १०४ ॥

विणा रेह तेजाल वड्ढा विड़ङ्गं
कबाणं गुणं डाणि भल्लै कुरङ्गं ।
भिल्ले रागवागां सुठी वाउ भल्लै
चतुर्बाह रा रत्थ व्यं पत्थ चल्लै ॥ १०५ ॥

धणी उप्परै लूँण वारन्त धज्जं
गिरावै जिके आँठुआं पाणि गज्जं ।
अपा ओद्रकै अप्प काया अपारं
धसै धोम सान्हा जिके फूलधारं ॥ १०६ ॥

सुणे हाक सान्हा गजां दन्त सेल्लै
खगां भाटि घाटां विचै डाणि खिल्लै ।
करावै हुआं टूक पै घाउ कत्ती
क्किे अन्न पाडै गजां चाडि कत्ती ॥ १०७ ॥

१०४ । B विड़ंग. U °गं. R द्रूमचा. S °जा, T ऊँखा. DGJTU जंगमां पसमां.
F जंगमे, R °माल, FU जेहा. RS जास (जाणि). FU देहा.

१०५ । F वडा देह (विषा रेह), BJ विड़ंगा. BFGJTU कबांषां गुणां. BG
भाल्लै, B कुरंगा, BG भाल्लै. FGIT चबबाह, BFGRS पंथ, T पंथि
BG चल्लै, DPUV omit the last two verses, whereas F in-
serts them after the first two verses in stanza 107.

१०६ । FGIJRS ऊपरां, NV वारन्ति, DJ उवारन्ति, RT गुडावै (गिरावै),
NV जिको, T वप (अप्प), BDEFGIJXRSUV आप, J अपारां.
°धारां.

१०७ । BDIPRTUV सुषी, BN दांत, B सेल्लै, I सेल्लं, GU खड़ां (खमां).
I घाट. खल्लं, R विचां, P(T) किकी.

॥ अथ सूर्राँ पूराँ सिरदाराँ रा वखाण ॥

॥ छन्द मुजङ्गी ॥

तुरी त्थार कौब्बा कसे जीण तङ्गं
वणावे सिरौ पाखराँ सारवङ्गं ।
सभै वंस कच्चीस हिन्दू समत्थं
करेवा महासूर भारत्य कत्थं ॥ १०८ ॥

धुआँ धारणा चित्त औसा सधौरं
वढाला वहै त्रिद्व वीराधिवीरं ।
पड़ै आगि मैँ उड्डि जेह्वा पतङ्गं
आफालै अणौ उप्परा धारि अङ्गं ॥ १०९ ॥

जातै काल नूँ चालि सँ भासि जूटै
तरुआर ज्याँ तेज रा ताप जूटै ।
मरेवा करै कोड भारत्य मग्नं
त्रिणो मेल्हिये प्रज्जलै भासि तग्नं ॥ ११० ॥

पड़न्ताँ दिअै आभ थम्मा प्रचण्डं
खलाँ मारि खगो करै खण्डखण्डं ।

१०८ । JT कौधा, ST छड़े (कसे), U तुंगं, DPV तुंगा, F सिरं. BN इसो (सिरौ), I इसा, U जसौ, PV सारवंगा.

१०९ । S धुआँ, N धुये, BI धू, BDT चीन, P वान (चित्त). UV हंद्. PR वंद. FRST मां. P हृद्. J असा, RST जेची. BJNPV ऊपरै.

११० । GI जाना, JN नै. FG लां. BIN जूँ, BGIJNU ताव. INRS मेलियां, JRV प्राजलै. DJPTU omit the last two verses.

मरन्ता न धारै महजुद्ध माया
करै काच सीसी जिसी टुक काया ॥ १११ ॥

सदाई लगै खाग नै त्याग सूर
पलै जे प्रिथीनाथ भूपाल पूरा ।
परत्ती न भेटै गऊ विप्र पालै
चलै राह वेदो खित्री धम्म चालै ॥ ११२ ॥

इंद्रौ पञ्च जीयै महासूर अहे
जगज्जेठ जोधा हगुमान जेहा ।
न भाखै अली जीह नाकार नाणै
जुड़ेवा खित्री धम्म आचार जाणै ॥ ११३ ॥

समथ्या इसा ऊंडलां आभ साहै
गजां दन्त तोड़ै रिमां थाट गाहै ।
प्रचारे ग्रहे वाघ रैणा पक्काड़ै
भिड़न्ता गजां भीम जेही अमाड़ै ॥ ११४ ॥

न भागै जिके जुद्ध भागां न मारै
सरौरां हुआं खण्ड पिण्डाण सारै ।

१११ । N पढ़ते, BIJNRS थांभा. (B)1 दलां (बलां), BINV बजां. RT मनै (महा), BINRT ओह (जुड़). J ओध, G छर. D महाबुधि धारै न माया. BDE(RS)T जिही. DJPTU omit the first two verses.

११२ । BINP जो, T च्यां, J बे. FR(S) पखीजै, U मुजाला भूरा, FPV भ्रम (विप्र), G वेदोक्त, FT वेदां.

११३ । BP पांच, D जगजुध, V जुगजूथ.

११४ । DJRS समथं, S उडले, (D)R उडलं, T दांत. RS पुंनारै (प्रचारै). BDINP(V) जेहा.

३६ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

॥ अथ मुगलाँ रा वखाण ॥

॥ कन्द भुजङ्गी ॥

बलुङ्ग दुवुङ्ग हठालं बँगालं

चकल्या इसा चालिन्ना काल चालं ॥ ११५ ॥

भयायङ्ग चीवा जिके रोम भूरा

पखै पार बीवा हिलै थाट पूरा ।

प्रलम्बा मुखी रुक्व चकली परक्खी

भुजाँ जम्म जेहा बली खब्बभक्खी ॥ ११६ ॥

मरोड़े गजाँ कन्ध चोड़ै मरुदं

रहचै जिसा सिङ्ग मुक्की खदं ।

कसीसै गुणं चीसटङ्गी कबाणं

बली भीम बल्याँ कली पत्य बाणं ॥ ११७ ॥

करा दुच्छरा मेच्छ ले मद ककां

हजाराँ मुद्दाँ बाधि जै वीरहकां ।

गिरं कन्ध अन्धा ऋदै अगिआनं

मरे मारि जागै जिके अब्भिमानं ॥ ११८ ॥

११५ । BGINT भाजे. GJRST सरौरे, T डुअे, G(T)U बलठौ, FJV बलठां. GU दुचठौ. T दुकठौ. FV दुचठां, J दुचठां. FG(T) हठाला. FGT बँगाला, F(G)RS चकये. FGT चाला.

११६ । (BD) जिकां, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखां, BI मुग (बक्खे), GLJ मुले. DFPUV जेसा. BN जेसी. DGJN वले.

११७ । RS दसा. NV गुषौ, P गुणे, JR गुषां. RS बथं, J बथे, GU जेहा (बथौ).

११८ । RS बरं दुकरं, G करी दुकरौ, DTU दूधरा. BD खेब. PRS हजार्द, J सुधे, DIP मुखां. PRS मुखे, RS बाग लै (बाधि न्हे). BIN मिरां, R मिडुं, S गडे. GJ गिडां, AN MSS. रिदै. NU अग बाणं, BDEV जिङ्गं. RS दसा (जिके). J तके.

उँधे पाघड़े कालरूपी असल्ली
बोलै पारसी खेरसी गल्लवल्ली ।
करै पच्च निव्वाज वाचै कुराणं
कुलाध्रम्भ रत्ता कसन्ता कबाणं ॥ ११९ ॥

खुराकाँ तबाकाँ ततंमाल खावै
भली चीज प्रियी जिके मन्न भावै ।
जरी बाण नीलङ्ग जामा जड़वै
वपे अन्न अन्नके धाराँ वयावै ॥ १२० ॥

प्रियो रा लिखै भोग कैसा प्रचण्डं
खगाँ मारि डखै, जिके नव्व खण्डं ।
हजारौसदी पच्चसदी विसदी
जगज्जेठ जोधा मिलै नामजदौ ॥ १२१ ॥

परभोम धूसै जिके आप प्राणं
वडा जुद्ध रा बन्ध जाणै विनाणं ।
हणै मारि पाड़ै पंखी वोम हँता
सांहे चालि रूँ जागवै काल सूता ॥ १२२ ॥

११९ । RS खेरसी पारसी, J खारबी (खेरसी). PV पांच. DP कुलं, BDN PV राता .

१२० । RSV खुराकाँ, BRSV तबाकाँ, DEGIT तता, T खायै. RSU जिकाँ, I जिऊँ, J जकी, T भायै. J जमि, RS वप, J चक (अन्न), D omits the last two verses.

१२१ । U खगे, T खंडे. G खलां. N विसदी (विं). G जिके (मिलै). FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza १२४.

१२२ । BDV परभूमि, BV साधै (धूसै). D ताजी. IJ प्राणै, BJV रौ बुडि (रा बन्ध), IJ विनाणै. J सदी काल नै जागवै. FPTU omit this stanza.

जलै आप रै रोस जैसा जुअन
 जिणा मात्र जाणै धणी कामि तन ।
 सबदां जिके वेध धान्हु साधौ
 बलठ्ठी हणै बङ्गड़ी बाल बाँधौ ॥ १२३ ॥

कसै हाथलां टोप मोजा कगल्लं
 जमदाठ वामै जिके खाग टल्लं ।
 गुपत्ती कती सङ्गि गदा गुरज्जं
 कसै आवधां त्रीसके भुज्ज कज्जं ॥ १२४ ॥

मुथाणं कवाणं जुआणं सभल्लं
 मिलै मीरजादा इसा भुज्जमल्लं ।
 बिन्हे फौज फौजां धणी चत्रवाहं
 सभै सार आवद्ध लीधां सनाहं ॥ १२५ ॥

बिन्हे साहि राजा बिन्हे नेत बाँधै
 वणी फौज देखे घणी सोह वाधै ।
 जेजेकार जीहा हरी राम जणै
 असव्वार ह्छाँ मुँकाँ पाणि अणै ॥ १२६ ॥

१२३ । N अच्चा. GJR काज (कामि), DU सबदं. (F)J सबदे, BI जकुं. N तिके. F(I)NPIV कंवड़ी (बंगड़ी). INT माल (बाल), V बलौवंत कवड़ी मारै बाल. FPTU omit the first two verses.

१२४ । BPV कगल्लं, BINU आवधं, JN हचौस. BI हचौसे, T हचौसां, DFV भुज्ज हचौस

१२५ । F मुथाणे. J मुथाणां णां णां. GRSU जङ्ग. F विह्लं, U बिहां, RT omit the last two verses.

१२६ । F विह्लं, DFNU साहिजादा, G सादा. T जीता, BPV नेव, G देख फौजां. DN धणी (घं). LJ सोभ. N जोभ. U फौज साधै, IP नाम (राम), BDEGTUV जंपै.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ३६

दिक्कां हाथ दाडी दिडं गाढ दक्खे
इलल्ला इलल्ला इलल्लाह अक्खे ।
उजेणी महासूर हैथाट आणे
जुड़ेवा चढे देव दाणव्व जाणे ॥ १२७ ॥

चकत्थां कमन्थां रचे वीरचाला
वणे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

कैरव न्युं आया कमंध
पाण्डव न्युं पतिसाह ।
यां हरि नाम उचारिओ
वां रहिमाण अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन
कमंध द्रुजोण करन ।
औरंगसाहि मुराद वे
राजा जसौ रतन ॥ १३० ॥

१२७। B दाढां, PV चढे (दिडं). F चलै (ditto), U चढं (ditto), D वडा (ditto), BIN चढां (ditto). मज (गाढ), BIPR चल् चल् चल्, T वे (है), G भारत (हैथाट).

१२८। (J)RS चगथे कमंध. G मंडे (रचे). D मिले (रचे) और, NPV पारथ भारत्यवाला.

१२९। EGRS जिम. T दूयां, B राम (नाम), V उचारिया, BDFGJNV उवां, T उयां, U उचां.

१३०। IT दुजोण. RS द्रुजोण. JN दुरजोधन. G दुजोध. JRS इन (वे) V उवे.

॥ कवित्त ॥

हिन्दुवाण तुरकाण

करण घमसाण कड़कखै ।

सभि कवाण गुण बाण

दलाँ प्रारम्भ बल दखै ।

भड़ भिड़ज्ज गज घज्ज

घड़ा चतुरङ्ग कसखै ।

सिन्धु सह रवद

नद नीसाण निहखै ।

चचवाह साह्वि दोइ राह्व चडि

सभि फौजाँ दोवै समथ ।

विचि भगु थगु मगुहै वडा

करिवा भागथ अेम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखीक लसकर ।

आरि चक्का नव खण्ड

हिलै फौजाँ गज डम्बर ।

कसमखै कोरम्भ

सेस नागिन्द्र सलखलि ।

१३१ । G खरसांष. (D) NV करखी. U ररखी. BI डड़खी, T कसंखै. U बांष
 गुण कवांष. BDINUV दखी. FTV भड़ा. EV भौड़ जग जोष (जुष).
 U घडा. F जोष रचति, V जुष रचत (घड़ा च?), J सबद, T नजर
 (नद). BN दुद, D दुद, T बे G सभे फौज. DV दुवै. I दोने. JRST
 बे बे. G वेवे, FITU मंडां छंडां, G छंड मंड. RS छंडां मंडां, T देवै
 (मंडै). J मंडोवर (मंडै वडा), T स्वर (अेम).

सात समंद्र गिर आठ

ताम धर मेरु टलटुलि ।

करि कोप दलाँ प्रारंभ कहर

धेधिङ्गर आगै धरे ।

माँडिअौ मुगल्ले माख्ये

रिण ओरंग जसराज रे ॥ १३२ ॥

॥ वचनिका ॥

इणि भाँति रा घोड़ा असवार आगि ब्रजागि माँहै ऊडि पड़ै १ ।
सिर पड़िअै लड़ै २ । हाथियाँ रे दाँत चड़ै ३ । हिन्दू मुसलमाण ४ ।
नरसमन्द खुरसाण ५ । आरि चत्त नव खण्ड पिथी रा जगजेठ जोधार
जमदूत राजिन्न जोगिन्न रूप करि उजेणि खेति नर हैवर धेधिङ्गर
चौदन्त लूआ ६ । चतुरङ्ग फौजाँ बौहरङ्ग वाना किणि भाँति सूँ विराज-
मान दीसै ७ । जाणे अठार भार वनासपती रित वसन्त मिलि फूलि
रही ८ । दीठाँहीज वणि आवै ९ । न जाइ कही १० । हो भाई भाई
अेकणि रित रा कासूँ ११ । अेकणि दीछाड़ै क रित नव रस निजरि

१३२ । GR साख (भाख), J लाख (ditto), GNT क्रूरम, G समंद सात. ।
आम (मेरु), DITU करि (कहर), GJ करै (ditto).

१३३ । १ NT [रा]. G जिके (after असवार), N इतरा ठोड़ (ibid.). DJ
मै, ST मां. २ DENRSU पड़ियाँ, ३ BGSU हाथी, FJNU दाँते.
DGRS invert the order of २, ३, ६ RU रजपूत (जमदूत).
RS काया माया रौ आस परहर (before उजेणि). BFJNU आव
(before चौदन्त), ७ BIN बहरंग, GU दण, N किष किष, ८ RS
जाँहीजे, BIJNUV [रित वसन्त], BIN [मिलि], ९ FI दीठी°. BDJ
NR °ही. I [°हीज], १० DFG पिष (before न), RS हो (ibid.),
(D)FIU आवै, ११ DGJRST [हो भाई भाई], FUV हो हो. N
भाई हो भाई, BFJNTU अेके. G वखाणीजे (after कासूँ), १२ DFT

४२ वचनिका रा' रतनसिङ्गजी री महेसदासौत री ।

आवै १९ । कहि दिखावै किछि भाँति १३ । आरावाँ आतस भाल १४ ।
उन्हाला प्रलै काल १५ । सर काइर सूका १६ । सूर धीर निवाणे जल
ठूका १७ । कहि दिखाई उगति १८ । आ तो ग्रीखम रित १९ ।
मदधारा वरसतां थकाँ गजदम्बर नौसाण गाजै २० । वीजली आँकुस
विराजै २१ । ग्रीध चात्रिग वीरघटा दादुर बोलै २२ । मुगल लाल
ममोला सा निजरि आवै २३ । वरिखा रित वरणी २४ । सरद रित
कहणी २५ । रिण समन्द माहै सूर कमल विकसि विराजमान ऊँचा
२६ । चन्दा जेही चन्दवदनी अपहरा सोलह कला सुधा नेह सम्पूरण
उदित ऊँई २७ । कैसी २८ । जैसी आसोज कौ पूनिम सरद रित जैसी
ऊजली २९ । फौजाँ ऊपराँ ऊजलीं भालाँ रा डम्बर भल्लाट करि
जगाजोति जागौ ३० । जाणे बरफ रा टूक हेमाचल पहाड़ माथे
विरजमान ऊँचा ३१ । हेमन्त रित लागी ३२ । सिसिर रित जागौ ३३ ।
रुक रहिल वागौ ३४ । काइराँ नुँ ठण्ड लागी ३५ । हाथ पग धूजै
धड़धड़ ३६ । उर दाँत हाड गोडा खड़खड़ ३७ । इणि भाँति हँ

अंके, BN अंक, GRSUV दिन. । मै. G माँहि, T माँहि (before ब),
V नदरि (निजरि), १३ DF(RS)TUV दिखाई. DEJT इण. DJT
खँ (after भाँति), G खँ अहीज, १६ NT सायर (काइर), १७ V सूर-
वीर, N सरजल, १८ F(G)IS उकत, १९ T कहौ (after रित), T
वरिखा रित लागौ (between १९ and २०), २१ RS मोर (after
चात्रिग), २३ BDNRS [ममोला], RS आवै मामोला, BN आवै
मामोला दिखावै, २४ GJS वणी. २५ FG नै (before सरद), RS जाँ
[नौ] (*ibid.*), T हिमै (*ibid.*). २६ NU विकसित, T विचाले (विकसि).
२७ F' ष्टंगार (कला), RS सिणगार (after कला), B(N) सलुड, FJ
TV [उदित], DRS उदोन, G उदोनमान ऊँई, JV कै (after ऊँई),
२९ (I)U जिसा. DRST [जैसी १], G जाँगे (जैसी १), FGRSV री,
३० GLRST ऊपरि. BIT [ऊजलीं]. BIN करनौ (करि), BNU
लागी (जागौ). IT [जगाजोत]. ३१ RS जाणौजै, GNTU हेमा' प'
मा' ब' रा टू वि', DGRS ऊपरि (माथे), D दु टूक. ३२ T आवौ,
३४ IJ लहिर, ३५ DJ नै. ३७ GNU [हाड], T after ३७ inserts
the following: हिमै वसंत रित कहणी । नैजाँ पंचवरणाँ सोई वनराय
जाँणि फुली कै । चोल मुख कोया कै । सो जाँणि मलाल माहै गरकाव

वचनिका कहौ क रित सहौ ३८ । नव रस कहि दिखाइ ३९ । सरस वीरे वीररस किआ ४० । रौत्रे रौद्ररस किआ ४१ । अपहरा सिङ्गार-रस किआ ४२ । नारद हासरस किआ ४३ । काइरे भैरस बीभक्षरस किआ ४४ । सुरे सान्तरस अदभुतरस किआ ४५ । दूषियाँ करणारस किआ ४६ । वैकुण्ठ सँ लिखमी सहित आप विसन गुरड़ चठि आया ४७ । कविलास सँ सिङ्गवाहणी चण्डी सहित ईसर त्रिखभ चठि आया ४८ । इन्द्रलोक सँ तेजीस क्रोड़ि देवताँ सहित इन्द्राणी अपहराँ रै जूलरै इन्द्र औरापत चठि आया ४९ । नव नाथ चौरासी सिद्ध अनेक पक्षी पलचर ग्रीध चौसठि जोगणी बावन वीर जकल किन्नर गण गन्द्रप सहित रिखि नारद आया ५० । वीरे डाक बाया ५१ । विमाणे वोम काया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति नीसाण रिणतुर वागा ५४ । देवासुर देखवा लागा ५५ ॥ १३३ ॥

कौया बे दीसै है । नौबति सौधुराम गार्जै है । सो जाणै बफताल धमल मंगल राग गार्जै है । . ३८ BINU इसी, DGRS वचनिका कहौ इण विध [G भांति] नौ क... ३९ NP दिखाया, ४० PTV [सरस], ४१ BINT नारद... (see ४३), ४२ D सिणगर, BINT काइरे... (see ४४), ४३ GP चाख, BIT रौत्रे... (see ४१), N खरे वीरे बीभक्षरस कौया, ४४ G [भैरस], BIT अपहरा... (see ४२), N रौत्रे... (see ४१), F दूषियाँ... (see ४६), V सुरे... (see ४५), ४५ RS सुरज सुराँ खान अदभुत..., F काइरे... (see ४४), N अपहरे... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिली बांभरस कौया, ४६ FN सुरे... (see ४५), V काइरे... (see ४३), T रखेसरे करणरस, T मधतुमुज सांतिरस किया । नव रस कहिया (between ४६ and ४७), ४७ GT या (सँ), S ता, GRST आप विं लिं सँ, ४८ BDGIPU कैलास, G या, I ता S नौ. U सिंघ अपरि चडि देवी आई ईसर रिषभ चडि आया, I चमुंड, ४९ DG या. I ता, S नौ, I देवसुराँ, DJPV आई (after इन्द्राणी), JPV साथै (रै भलरै). F सहित (ditto). the order of ४८, ४९ is inverted in GL, ५० DFJ डाक बाया (after वीर). V खेवपाल डाक बाया (ibid.). GJRSU वेताल (ibid.), DGUV [रिखि], ५१ BINT वजाया. ५२ D विमाणे. the order of ५२, ५३ is inverted in FGRST. ५५ B देवाँ सुराँ. JV देव दाणव, देखण.

॥ दूहौ ॥

सभि आराबा समसमा

समासमा सभि सूर ।

समासमा दल सालुलै

वहै चंबाला तूर ॥ १३४ ॥

॥ दूहा वडा ॥

वहै गोला सर बाण

आन्होसाम्हा ऊकलै ।

ऊडन्ते ऊडाड़िचौ

आगवे असमाण ॥ १३५ ॥

नर सुर दानव नाग

थर हर सुरभुवणे थया ।

विडताँ लागौ वरसवा

मोला सर गैगाग ॥ १३६ ॥

जागि प्रलै गिणजङ्ग

ऊँदै सर साम्हा अगनि ।

गड्डाँ सवाया गणखिआ

नाखिचमाल निहङ्ग ॥ १३७ ॥

१३४ । G सभै आराबा, NP चहि, BP चंबालू, R(U) त्रमाणल.

१३५ । RST आन्हां सन्हां. DLJPRV उडाड़िया. BPU आराबां

१३६ । All MSS. except T मानव (दानव). GS भवनां P सुरभूषण. V सुर भेला, B सुर भौणे भुवन, GJN मोले, DU मोलो.

१३७ । GRS मोलां (साम्हा), T सोस अलत (साम्हा अगनि). DGRST जांणि (माल).

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ४५

चमराला कै चूर

वेगाला तेजी वडा ।

पड़ैताँ धर भेला पड़ै

सर गोला नरसूर ॥ १३८ ॥

खुन्दालिम करि खोध

वसुधा ऊपरि वाजिया ।

लागि गड़ा सिर लोटिया

जागि कबूतर जोध ॥ १३९ ॥

पड़े लड़े अणपार

अड़े चड़े सान्हे अणी ।

कमंघे काबलिअे कियौ

आहिव घोर अंधार ॥ १४० ॥

भीक अणी खग भाट

सिर उर माथै सूरमाँ ।

वहती की दल वाहताँ

वैकुण्ठवाली वाट ॥ १४१ ॥

१३८ । DPRSV डवै, G(U) होद, F ऊय. GRSU वेगाल, D भड़ (नर).
१३९ । BI(T) बलै (गड़ाँ).

१४० । JRSU सांन्ही, D सांमाँ, BDIJPTUV कमभाँ, BJPT(U) काबलियाँ.
१४१ । G सिर (अग), TU उपर (उर), D पर, R चर, D(G)S माजिल,
(माथै), (G)P वहताँ (°ताँ), T वहते, R विदताँ. कीधी (की दल),
वेहताँ.

४६ वचनिका रां रतनसिङ्गजी रौ महेसदासौत रौ ।

नरवर सूर निगेम

भारथ मधि रौती भरी ।

आवै जावै अपकरा

जगि अरहट घड़ि जेम ॥ १४२ ॥

औरंग जसौ अगाहि

जूटा सूरिज राऊ ज्यू ।

ग्रहण अनारौ गैग्रहण

मेक किअौ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति सू तीन पौहर दल जूटा १ । खैंग नर हाथी खुटा
२ । चौथा पौहर लागा ३ । भूभाऊ वागा ४ । औरङ्गसाहि पाति-
साहि रा तपतेज अपरबल दर्देव ५ । अवतार जिण आगै जमरागौ
विमुहा खड़े ६ । तिण सू तीन पौहर हाथूके महाराज जसराज हौ
लड़े ७ । तिणि वेला उजेणि वीरखेत रा भूँभार राउ राठौड़ जोधा
रिणमल बोलिया ८ । ठाकुरो सतरङ्ग रौ ख्याल मगिअो ९ । राजा
राखौ १० । राजा राखिअै बाजी रहै १० । आपे तौ अगौ वाँटी हरवल

१४२ । P भारथि. GRSTU मधि, V जगि, PV घट .

१४३ । DGRS जिम, RS(T) गयण (ग्रहण 1), T ऊद (जै), BD(J) क्ले,
T दीया (किअौ). Between this stanza and the following
one, RS insert 14 *casāvalā chandas*, beginning: **हींदु खेब**
जुड़ं । **यड़ं वेस यड़ं...** etc. These are not found in any other
MS.

१४४ । १ G लग (after पो.) २ V बूटा, ४ T भूभार, P भूभारा घाउ
बागां. ५ PV जोरावर (after तपतेज), BI अपार (अपरबल), DI
बलदेव (दर्देव), T देव. RS ोराण, GRSV हौ (after ोराणौ), P
विमुहौ. V विमुच. ६ P हाथूकां, U हाथूकाम, D खं हाथां, BV ताई,
I इतर (हाथूके), ७ G वार, ८ G जे (before ठां), BDGRS ठाकुर,
V ठाकुरां, GRT औ तौ (before सतरङ्ग). १० IJRST राखियां, S

वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ । ४७

किआ तठै बन्धेज किआ हौज कै ११ । साहिजहाँ जीवतौ हौ मूखौ
१२ । औरङ्गसाहि पातिसाहि हूखौ १३ । सामि सँ सङ्ग्राम करणा
१४ । मारणा नै मरणा १५ । ओकी वाढौ १६ । जसराज काढौ
१७ । वागाँ भालि जसराज वलिआ १८ । भारथ रा भरभार रतनागिर
भलिआ १९ ॥ १४४ ॥

॥ दूहौ ॥

किआ उजेणी कमधजे
धिन जीवत मित धाड़ि ।
जुड़ि मुरड़े वलिआ जसौ
रहै रतन मभि राड़ि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नौसाण तोग भख्खा सामिभ्रम सोबा हिन्दुस्थान
रौ सरम भुजे आइं १ । तिणि वेला रा आइखौ काला पहाड़ सोभा
वरणी न जाइं २ । महाभारथ है विखै क्रन कहीजै ३ । किना
लङ्कापति कुम्भैण कहीजै ४ । ऊजला बारह आदौत मुखकमल उगा
५ । मनोरथ पूगा ६ । मितिलाज रा मौड़ बाधा ७ । अवसाण लाधा
८ ॥ १४६ ॥

रहसी, ११ BT बांढिया, DI बांढ, G ढूँचा (किआ), I ढूँखौ, V कौ,
RS दरबख षणौ कर बांढिया, T तो (after तठै), DJPV बंध, I तो
(after बन्धेज), J कौधौ, RT कौयाइंज, १२ G राजा राखौ आं
(before साहि°). १४ DUV करणौ, १६ DJV होटी, १७ JT नै
(before जस°), १८ JPUV बालि (भालि), १९ G दिल्ली (भारथ).
RS मुजभार, DU भारथ (भरभार). DP भेलिया, B भिलिया, U लिया.
१४५ । V कमधजां, GIJU जुरड़ि मुरड़ि, V जुध (जुड़ि), मधि .

१४६ । १ T दण भानि खं. DJV तेग. DV सोहा (सीबा), २ U राजा (रा
आइखौ), कौ (after पहाड़), ३ DRS राजा (before क्रन), ४ JP
TV क, G कि, DU के, G लंका रै विखै (लंकापति), ५ GJT मुखाक°,
BDI [मुखक°], T कजलि सुं जाणह बारह आं क°, D कजं सुं
कपरै आं क°, J कं सुं बारह हजार आं क°. ७ D रौ मूह बाधौ,
८ D लाधौ .

॥ कवित्त ॥

करि प्रणाम रवि ताम

ध्यान ग्यान ह मन धारे ।

धसै धोम विचि धार

वसण वैकुण्ठ विचारे ।

तजे मोह चठि सोह

लोह बोहौं जुध लेअण ।

ताणि मूँक ऊससै

जाणि पाण्डव अरज्जण ।

ऊल्हसै रोम पौरस्सि अति

ग्रहे पक्काड़ण गै वरां ।

रुठौ सरीर ऊपरि रतन

तृठौ सीस पलच्चरां ॥ १४७ ॥

॥ दूहा वडा ॥

मसतकि बांधे मौड़

धारे भुज हिन्दू धरम ।

मेक् घड़ा दिसि मल्हपिछौ

रतनागिर राठौड़ ॥ २४८ ॥

१४७ । I करण, BIT दिधै हरि (ग्यान ह मन), BDIPUV धारौ, RS धसण.
T रूप (धोम), BDIPUV विचारौ, IS बोह (सोह), T लोह
(ditto), PV बाहों (बोहों). DFLJV जस (जुड), T विध (ditto).
J अरजुनह, DI उससै (ऊल्हसै), DIPV पक्काड़े, RST गैमरां.

१४८ । D धारे (बांधे). I धरे भुजां, P घटा, I पर (दिसि), B विचि (ditto)

जोधा रिणमल जान

सीसोद्या हाडा सको ।

अजमेरा भाला अभङ्ग

राउ राजा राजान ॥ १४६ ॥

बेली सहि बिरदैत

जेठी गोवरधन जिसा ।

करनाजल अगवर कर्ने

वड जानी वनैत ॥ १५० ॥

बेटौ जाँवलि बाप

रासौ रैणाइर तणो ।

गजकेहर रिण गाजिओ

तोड़ेवा खल ताप ॥ १५१ ॥

अमरौ भूप अगाहि

बीठलिआ जाँवलि वले ।

वधिआ साचौरा विडण

सुहरि धणी रिण माहि ॥ १५२ ॥

खित पुड़ि साहिबखान

हणमन्त ज्यूँ जैता हरी ।

उणि वेला लागौ अरसि

वंस वधारण वान ॥ १५३ ॥

१४६। JP सीसोदा

१५०। PV बोल्या, JU बोला. U जोडौ (जेठी), T गोवरः

१५१। BDGPU बेठा. IP जालम, RS तणै, B केसर हरि (रिण).

१५२। DU बीठल रूँ, J बीं जूँ, T बीठल नै जैमल, I विडता (वधिआ),
बिनै (विडण) ।

१५३। FT जिम RS जेम, G लागै. F आगै (लागौ) ।

५० वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ ।

करण मरण पढ़ काज

राँय रमण रिण रूक रस ।

ब्रह्मँडि लागौ वैणउत

जिम ईसर जसरज ॥ १५४ ॥

दुल्लह रयण दुभाल

सूरा पूरा जान सहि ।

हैवै घड़ दुलहणि छुई

धज तोरण गजडाल ॥ १५५ ॥

किलतै मकरि कड़ाल

वाहे तोरण वाँदतौ ।

गौ कालौ कुम्भां थलाँ

काल गजाँ सिर काल ॥ १५६ ॥

अकणि चोटि अथाग

बूड़ी सूँ अम्बर बहसि ।

वेधै साबल वाहतौ

नर हैँवर धर नाग ॥ १५७ ॥

१५४। DEJPV रिण (राब), S रामायण (रमण रिब), F रामन रिम ।

१५५। B रमण, TV सभि (सहि), JPUV हैवै, PV घट, all MSS. except RS खग° (गज°) ।

१५६। FJ(PV) बाचाल. R कालौ गौ, PV कभां (कुभां), P खलां (थलां) ।

१५७। BGPV हं (हँ). T सां DEJ या RT वीधै, PUV सामल, T साहिब. RS कुंजर (हैँवर) ।

वचनिका रां रतनसिद्धजी री महेसदासौत री । ५१

जूटा सहि को जोध

नर मारु न्युं नाहराँ ।

वहताँ सिर वाहै वधे

खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गीत

ऊढै सर सान्हा अखत ।

वेद भणै नारद ब्रह्म

पूँखै अकर प्रवीत ॥ १५९ ॥

घणि वाजिच घण घाउ

घमघमि अपकर घूघरा ।

वागा वीरारस तणा

नाराजिआँ निहाउ ॥ १६० ॥

छालाँ सिर धाराल

वागा वरिआमाँ तणा ।

गलती निसि गाजै गजर

घण घाओ घड़िआल ॥ १६१ ॥

१५८ । FRT जिम, S जेम, U जे, B वाधे (वाहै), S सक्रोध

१५९ । G आन्हा, T अगनि (अखत, cfr १३७), JPV पखै, D पखै, T पाँख, BDGRU अपकर, D प्रीत ।

१६० । J वाजै (अपकर), S नाराजिअे

१६१ । F वाजै (गाजै), S गरज, P गहर EP गाजै (घाधे), D.J वाजै (ditto).

५२ वचनिका रा^१ रतनसिङ्गजी रौ महेसदासौत रौ ।

वाजै इसै विनायि

खग ठालाँ सिर खाटखड़ि ।

रमै महारिण रूक रस

जोध दगडाहड़ि जाणि ॥ १६२ ॥

खहणि करे रिण खीज

वाहै करि हाकाँ विहद ।

गड़दाना गाजै गुरज

वाजै भुरजाँ वीज ॥ १६३ ॥

करनाजल रिण काल

जैत कलोधर जैत जिम ।

साराँ पहिलौ सृजउत

पड़िओ लड़ि प्रौँ चाल ॥ १६४ ॥

१६२। F ढाले, B खाटखड़ि, V खूर (रूक), (H) दंछेहड़, T दंछेहलि, RS दंछेहड़

१६३। P खहर, B खोहरि, T खोहरि, J गड़दाने, RS गाजे गड़दाने, T गाजे गिरदांसौ, U गजदाना, RS भुरजे Between this stanza and the next, RS insert the six *dāhās* following: --

जगजैठी जमराण	वेजड़हथ बापा हरौ ।
गह पुर तर लैगं गथौ	साराँ धार सुजाण ॥ १ ॥
रहचं मैगल रोद	राखै जग नामौ रौधु ।
सूजौ खूरजमाल रौ	खग पुहती सौसोद ॥ २ ॥
जुड़ भांजण खल जोर (S जोध)	हाडा पचपंडव डवा ।
मोहण अजै भूभारमल	कानौ मुकन किसोर ॥ ३ ॥
सांमत खूर मचाद	मधकर का आषाडमल ।
जुड़ कपड़े किसोर जुध	जांत मिले चव जोध ॥ ४ ॥
प्रमणाँ धड़ा (S घणाँ) पखाड़	नर हर के वाहे चजड़ (R न) ।
दे सत उजवाली दली	भालै भालावाड़ ॥ ५ ॥
रहचै खल रिमराह	सुत वीठल अवसाणसिध ।
अणभंग खग पुहती (RS पो) अजण	गौड़ करै गजगाह ॥ ६ ॥

१६४। BDGJV जूँ, U जै, BDJ पहिलाँ, F पहिली, R पैली, U भड़ (लड़ि), B(FJ)(V) प्रंचाल ।

पाड़ै प्रिसुण अपार
ऊभौ आखाड़ै अगड़ ।
गोवरधण नाथै गहणि
धामा जागर धार ॥ १६५ ॥

पल खूटा पतिसाह
कर आवध वाहै किलंब ।
मारहथे मरि मारिखौ
रिण गोदौ रिमराह ॥ १६६ ॥

भूलालाँ खग भाड़ि
वेटाँ बिजुँ सच्चितौ बलू ।
खिति पड़िखौ मोटौ खिची
आधौ दल ऊहाड़ि ॥ १६७ ॥

डाहेवा गज डाल
जसवंत कलि मातै जुड़िणि ।
पाटोधर पड़ि ऊपड़ै
समहरि राथाँसाल ॥ १६८ ॥

भवसि घड़ा बलि भालि
वामण ज्यूँ वीठल बघै ।
उतवंग जाइ ब्रह्मंडि अड़ै
पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन, BP साथै, RS ऊपर, T गरट (गहण), B भोमा,
T धमा .

१६६ । BPT करि, R किलम, G जगि (मरि), TU गोदौ .

१६७ । T साथै (सच्चितौ), RS पूरौ (मोटौ) .

१६८ । F दाहे गज जिण, T जसमंत, तातै (मातै), RS omit this stanza.

१६९ । G तिण वेलों रिण ताल, FRST जिम, PU उतसंग, U [जाइ]
ब्रह्मंडै, R अंबर (ब्र), सातवै .

बह् सुगलाँ बिरदैत
खागै खगडरतौ खलाँ ।
खासाँ खुन्दालिम तथाँ
वाने गौ वानैत ॥ १७० ॥

घण अहिरण घण घाउ
साहै चाचरि सात्रवाँ ।
वाहै साहे वीठलौ
खाँडौ खाँहेराउ ॥ १७१ ॥

जिम रावण भूँभार
कमधज रामाइण करे ।
पाल तणौ बाह्वाँ प्रलूँब
पड़िऔ बिरद पगार ॥ १७२ ॥

आहवि मितदिनि ईम
पाल हरे जाँवलि पिता ।
भिड़तै गजाँ भमाड़िआ
भीम तणौ परि भीम ॥ १७३ ॥

गोकल जगौ गरौठ
करि बिऊँ बाजू केसउत ।
माल हरे जुघ माँडिऔ
रुके आकारौठ ॥ १७४ ॥

- १७० । RS खात्रा, D खासे, BPT खलाँ (तथाँ), G(P)UV गौ वाने,
RS गौ वानाँ, DF गौ वानी
१७१ । RS जिम (घण ०), S सत्रुषाँ, BEGRS खाँडा .
१७२ । FRST राँमण, D(J) हरौ (तणौ), (J)RS पाड़े प्रसण (बाह्वाँ
प्रलूँब), FP प्रवल (प्रलूँब)
१७३ । DFJTV हरौ, R तणौ, S तणै, DGL भिड़ताँ .
१७४ । F करै बिहावे, D कर वेऊँ कर, GL बाऊ (बाजू). RS रिण (जुध)

वचनिका रां रतनसिङ्गजी री महेसदासौत री । ५५

बालै मधौ बङ्गाल
खेला दल खाँडा खहणि ।
धीर हरौ रिण धड़हड़ै
जिम होली खग भाल ॥ १७५ ॥

आहवि मधौ अगाहि
पड़िआलग वागै प्रवंग ।
जाणि खँडीवन जालिवा
भटकी कटकाँ भाहि ॥ १७६ ॥

वीरति खाम वजाइ
वन अरितर बाले वडा ।
गौ मधुकर कणिआगरौ
सूरिज जोति समाइ ॥ १७७ ॥

विठतै किछौ विसेख
ज्युँ पीयल जेतै जिहौ ।
पड़तै ऊदिल पाड़िआ
आठ असुर गज अक ॥ १७८ ॥

१७५ । T बोले, P बाँधै (बालै), T खेलै. DJ खलां दलां .

१७६ । DEJP धोम (मधौ), DU पीडीलगि, P पड़ौलगि, J पिङ्गालम,
T पिड़ि लड़ियो माको प्रचंड, B बाजै, BDU पवंगि, RS भटके .

१७७ । P अस तरवारि वडा, T विहंडे नर वाली वडा, B सोनिगरौ (कर्षि°) .

१७८ । FJ जे, P जो, T ज्यां, RS जिम. D [ज्युँ] पीयल ते जेतै, BF
(RS)T जेता, RS हरै (जिहौ), J दल कपाड़िया .

५६ वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

वडा वडा गज वाज

किलबाँ दल् तगडल करे ।

खाना खणि खानाँ खलै

जुडि पडिओ जगराज ॥ १७६ ॥

चुंगलालाँ करि चौड

गिरधारी गाहै गजाँ ।

चडिओ खगधाराँ चढे

रम्भ रथाँ राठौड ॥ १८० ॥

खलाँ करे बे खण्ड

कमधज चन्दनामौ करे ।

मरण मनोरथ पूरि मनि

पौथल पडै प्रचण्ड ॥ १८१ ॥

१७६ । R किलमाँ, T खाँडाँ (खाना), DJC खल (खणि), F खग (ditto),
T खिलि (ditto), D F खानि (खानाँ), FT खिणै (खलै), BU
जुग (जुडि), T जगराज .

१८० । D विडिओ (चडिओ), वढे (चढे), T रथे .

१८१ । F कौयो (करे), BG SU बि बि . After this *dub*, RS insert
the following —

अर भाँजंतौ (R जण) अवीह माँहण जगताबत महर ।

वाघ कलाधर वाजियो समहर जाणे (R जाँणक) सोह ॥ १ ॥

And F the following —

मारै मुगल सौर सुभटां सिर दीन्हो सभा ।

बलौ (*sur*) मेड़तीयां सकज्ज वरै अपहर वौर ॥ १ ॥

तोड़े खगि तुरकाण

रिण पड़ि ऊपड़िऔ रघौ ।

भाटी भन्ना भमाड़िया

जेसलुगिर जोधाण ॥ १८२ ॥

जुधि जाणे जमराण

मतवाला ज्यं मल्लपिऔ ।

भगवानौ भालै भिड़ण

चाले गौ चहुआण ॥ १८३ ॥

१८२ । RST खल (खगि), DEJT भवाड़िया, RS उजालिया, B कडाड़िया

After this stanza, FJP insert the six spurious *dūhās* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dūhās* are not included in the progressive numeration, but numbered separately from 1 to 6.

पाड़ंतौ (F ^० ते) पंडवेस	अचलावत अथसाण सिध ।
जुड़ियौ जण जण जूजुऔ (F ^० जवौ, P ^० जवौ) मुड़ियौ नही मडेस ॥ १ ॥	
चालि गयो चठकेह (B क ^० , F ^० य) किलंबां ऊपरि काप करि ।	
पड़ियौ रिण पूंचाल जिम	केहरियौ कठकेह (F ^० अ) ॥ २ ॥
धोधल वंस धिआगि	जमवत नै सहसौ जरु ।
फौजां सान्हां फहलिया (P ^० फौया) कन्हालै जिम आगि ॥ ३ ॥	
दुसमण सिर दोटांह	देतां (B ^० ते) भलौ (B ^० ला)
	दिआड़ियौ (B ^० पिया, F ^० लियौ)
पाल हरे कौधा (FJ ^० धौ) प्रगट	केर सिर (F ^० नव, B जिम)
	कोटाह ॥ ४ ॥
दाह जिण (F ^० रि ^०) मज डाल	किलंबां (P ^० किण वा) दल ()
	सिरि तंडल करे ।
भारथ भलां भमाड़िया (F ^० भवा ^०)	मूलौ रायामाल ॥ ५ ॥
अरि माथे औनाड़	देतौ खग भाटां दुरत ।
दल भागै (F ^० गौ) मंडियौ दलौ	प्रोदित जाणि पहाड़ ॥ ६ ॥

१८३ । DRS मतवालौ, P^० लै, FT जिम. DS होय (जू), R ऊव (ditto).
DEGJPRSTU गौ चाले

५८ वचनिका रां रतनसिद्धजी री महेसदासौत री ।

घण घाञ्च घमचालि

चूनाला थौञ्च चालणी ।

आप तणा तण अरिहरां

कड़िआ भलां कड़ालि ॥ १८४ ॥

ऊआ सको हैराण

नर सुर कर देखि निवड़ ।

रतनागिर आगै रवद

भिड़ि पाड़ै भगवान ॥ १८५ ॥

विचित्रां दिआ विक्काइ

भालै ह्यि भगवानिअै ।

जाणि कि वाग विधूसिआ

रांण तणा कपिराइ ॥ १८६ ॥

हाथां पूरे हाम

पाड़ि खलां सगतीपुरी ।

भगवानौ भारथ करे

वैकुण्ठ गौ वरिआम ॥ १८७ ॥

१८४ । GPU घम (घण), D अरिहरण (घाञ्च), B घूमड़ि (घमचालि), D घण घाव (ditto), T विंगल (ditto), JPU चूनालै, DGR चूनालो, T चूगलालां, BJP थयै, D थई, R थौचौ, T चली (आपै), D आपणै [तणा], RS तणौ, T दल (तण), D उवर (भलां), B बड़ाड़ि, P कड़ालि, T बचाल

१८५ । DP निहव, BG निवहि, F निहरि, F निजर, J निहच.

१८६ । B वीचि, R दिये, RS भाला, B अनियौ, U ज (कि), DRS(T) विधूसियौ, R रावण रौ, DT तणौ, S तणै, U तणौ कपि तांइ.

१८७ । GT हाथै, RS पूरव, पाड़े, FJP खगां (खलां), R खल, S खम, GT सकतौ, FF सगतीपुरै, DGRST गौ वैकुण्ठ

अइअौ अमलीमाण

असुराँ सँ भारथि अमर ।

करतौ घाउ कटारिआँ

चटाँ लटाँ चङ्गआण ॥ १८८ ॥

अणिआली अणबीह

पञ्चहजारी पाड़तौ ।

अजुआलै भारथि अमर

सोभा वीकमसीह ॥ १८९ ॥

जुध करि पिरिआँ जेम

सादाउत अवसाणसिध ।

कर वाहे गाहे किलँव

अमर गयौ खगि अम ॥ १९० ॥

१८८ । BDEGPRSU आयो, GJPS अवलौ°, P असुर (अमर). R नठ,
(लटाँ), U चटाँ (ditto).

१८९ । BPT अणिआला, BT पाड़िया. ER उजवाली, E अमंग (अमर)
P असुर (ditto). RS सोभा, F सरसौ (सोभा).

१९० । BEJPT पड़ियो, U पड़ियाँ, D पड़िये, चाँदावन, BRS भाँजे सचाँ
(अवसाण). D कमल (किलँव). After this stanza, D inserts
the following :—

सरि साबलां सकाज	पाँचाँवता अणभागे पड़े ।
विध विध आँरां वाज	विचन दलां वीच वीठलौ ॥ १ ॥
जोध करै रिणजंग	बीठड़ मज भाँजे विचन ।
पाड़ै पाँचाहर पिसुण	आखाड़ै अणभंग ॥ २ ॥

and RS the following :—

सर साबला सकाज	विचन घड़ा विच वीरवर ।
वध वध नाँख वीठलौ	बीज तणी पर वाज ॥ १ ॥

૬૦ વચનિકા રા' રતનસિદ્ધજી રી મહેસદાસીત રી ।

એકાગિ હાળે અનેક
કિસનાડત માતે કલ્હિ ।
મરણ તળે દિનિ મારકૈ
વૌઠલ કિચૌ વિસેખ ॥ ૧૯૧ ॥

અરિહર અવિચ્છાટાંહ
ચગ ખાટાં ભાંજણ ચત્રી ।
ગૌ મારથિ ગાંગા હરૌ
ગિરધર ગજ યાટાંહ ॥ ૧૯૨ ॥

અગિચ્છાં ચઠિ અરહિજ્ઞ
રતનાડત ભાંજિ રવદ ।
પાટોધર પડિ ડપડે
સમહરિ રાયાસિજ્ઞ ॥ ૧૯૩ ॥

મલ્હપિ ગયૌ કુલ મૌડ
જાડે દલ લાડા જિહીં ।
સાર તળે મર સાહિબૌ
રૌદ્રાં સિમ રાઠૌડ ॥ ૧૯૪ ॥

૧૯૧ । T માથે કિલંબ, PU તળો, T હલિ (દિનિ), JU મારકૌ .

૧૯૨ । PT અરિહરિ, B અવિ યાટાંહ, RS દેતૌ (ભાંજણ), T વાહણ
(ditto), U places this stanza before ૧૮૯, and DRS
before ૧૯૪

૧૯૩ । P અરણીમ, U અણડૌગ, BT રતનાગિર. After this stanza, RS
insert the following :—

જોધ જોધાં કલ જાગ	સાંવલકૌ અવસાંણસિધ ।
લામૌ તણ વેલાં લડણ	મરધારૌ ગૈણામ ॥ ૧ ॥

૧૯૪ । BT સિર (કુલ), GJPU લાડે, P સાહિ (સાર), JP મરિ .

पाखर सहित पवङ्ग

सिन्धुर नर ढालाँ सहित ।

भिड़तै साहिब भाँजिया

जैत हरै करि जङ्ग ॥ १८५ ॥

निअ वंस चाटे नूर

करे महाजुध कूँभउत ।

वगड़ी धयी विशाजिया

सूर सभा विचि सूर ॥ १८६ ॥

चारण ग्रहि चौधार

सत्रु मारण अवसाणसिध ।

वागौ डारुण वैणउत

सिरदारौ सिरदार ॥ १८७ ॥

हणि साबलि करि हाँस

जवनाँ ऊपाड़ै जसौ ।

चढिया भारथ चौहटै

वादी जाणि कि वाँस ॥ १८८ ॥

१८५ । DRS पसंय, B भिड़तां, BPTU भंजि, DF हरौ, FJPU रिण (करि) .

१८६ । TU निज, D चादण, J चढिया, U सुरां, FGT इभा .

१८७ । T अखाड़ (अवसाण^०), F आवध सबल (ditto), T वाघ विडारण, G वाघजत. JRS सिरदारे. After this stanza, T inserts २०६, २०७ .

१८८ । TU हिय, J हंस, PT ऊपाड़ण, FJT चढियौ, T खेलण (भारथ), R चौवटै, J वंस .

चौधरै करि चूर

विचित्र उपाड़ै वैष्णवत ।

गल पल भरि हंसवरगयण

ऊँचा त्रिपत ग्रिध छर ॥ १९९ ॥

वाहि वडा गज वाज

रोहड़ कलि राजा रतन ।

जीवत मिति बाजी जुड़े

जीपि गयौ जसराज ॥ २०० ॥

दल डोहे दरिआउ

हैवै वहि हदमाल रौ ।

जोड़े रिणमालाँ जगौ

रहिऔ खिड़िऔ राउ ॥ २०१ ॥

भाँजन्तौ गज भार

सारै आपलतौ समरि ।

पड़िऔ रिण खिड़िऔ प्रचँड

पाड़े प्रिसुख अपार ॥ २०२ ॥

१९९ । DT चौधारां. RS चवधारां. T उपाड़ण, BT गलि, GT ०वरिमयण,
R हंसह भवण, S हंसगमण, B हंसगवरिगयण (sic), D गल पड़ भैरवह
मयण, T हंसां गदंद. BEJPTU त्रिपति

२०० । D वजा वहे, RS बहे. T किलंबां दल तंडल करै (रोहड़...),
DRS जुड़ण

२०१ । J हिवै, R हमै, S वहे, F हदमालउत, रिड़मालां BJSTU खिड़ियां.

२०२ । T पाड़े रिण पड़िया, RS omit this stanza. D substitutes
the following:—

उजैणी असदास

अनि पड़ मादे ऊपड़े ।

वणिथौ चाचर विहंडियौ

विखसौ चामर वास ॥ १ ॥

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ६३

कलहै सुत किलिआण
भीमाजल पाड़े भड़ा ।
पिड़मुई कमंधाँ पाखती
रहिब्यौ मीखण राण ॥ २०३ ॥

खिति बि बि खण्ड खलुँह
कमंध राउ करतौ किलंब ।
बिजड़ाहथ बलिराउ री
द्वारौ गयौ दलुँह ॥ २०४ ॥

मेकालाँ सिर मार
देतौ पह आगै दलाँ ।
कैलपुरी भारथि किसन
जाड गौ जिणिवार ॥ २०५ ॥

हणतौ मैंगल हाथि
करतौ मुख हाकाँ कहर ।
कुम्भकरण सिर केविआँ
भाटी गौ भाराथि ॥ २०६ ॥

२०३। T करि हैकंप (कलहै सुत), BJP पड़ि. RS omit this stanza.
D substitutes the following:—

सत खगधारां सेव परम तणी पर पूजियौ ।
मंकर को रामेस वर देह ऊबौ लड़ देव ॥ १ ॥

२०४। T खंड बि खंड. FJ विचि (बि बि), R बे, BPT कमधज, T सभै
(करतौ). T दुजड़ा. BT बलिराम. T दुरगौ (द्वारौ), JP दुवारौ.

२०५। B सेकालाँ. D मेकारां, BP सारि. T पैलां (आगै), PS आगल, T
दखे, F दिलौ. S दुरत (दलाँ), B कैलहरौ. T सार तणै भर साहिबो
(कैलपुरी), F जाडो. D गौ जाडां, RS गौ जाडे, BGT जिणवार.

२०६। (B)D गौ भाटी, FJP insert stanza २०८ before the present
one. T places the present and the following stanza

अरि भञ्जण असि हाँस

राजा कलि राजड़ तणौ ।

जुधि जूटौ जेसा हरौ

दुजड़ाँ वैखीदास ॥ २०७ ॥

between १९७ and १९८ RS after the present stanza insert the following :—

भांजंतौ गज भार	असुरां हेडवतौ अभंग ।
वैकौ समहर वाजियो	नरहरदास निडार ॥ १ ॥
सीसोटियो सुजाण	भागौ नह भाखर हरौ ।
लड़ियो आडे लोहडे	रण रावत रहराण ॥ २ ॥
खांगो मंडल (RS जो) खूर	रतनो कमधज रूपसी ।
विदतां मुर बंधव वण	खांडरंता खल खूर ॥ ३ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भांजउत	जोडै नाहर जेम ॥ ४ ॥

२०७। BE'T भांजण. JT अरि (असि), BT हरौ (तणौ), J जूटा, BJ दुजड़ौ, U दुवड़ौ, P दुजड़, EG दुजड़ां, T दुहरां. RS omit this stanza. D substitutes the following :—

अरि भांजे अणबोह	मूहण जगतावत महर ।
वाध कलोधर वाजियो	समहर जाण क सीह ॥ १ ॥
अरि हण हैसर अम	धज नेजा खग दहतौ ।
बोर तणौ रिण वाजियो	नाहर नाहर जेम ॥ २ ॥
कमध करण चित्रत (SC) काम	हैवै वह कदा हरौ ।
रतन तणे बल टूक दथ	हद वागौ हर राम ॥ ३ ॥
सीनगरौ सीस माथ (SC)	आसौ नै सुंदर अभंग ।
विदता खूर वखाणिया	मंपदता सतसौस (I) सस ॥ ४ ॥
धड़धड़ वाहे धार	खेत जनेणी खगदथ ।
वैणौ दूदावत वडे	पड़ उपडै पूवार ॥ ५ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भांजउत	जोडै नाहर जेम ॥ ६ ॥
कूरंभ मान कठोर	समहर सामलदासउत ।
वड़वड़ते वड़वड़ियो	खुरां खूर सधौर ॥ ७ ॥

वचनिका रा^० रतनसिङ्गजी रौ महेसदासौत रौ । ६५

रूपाउत रिमराह

मुँहतौ साँवल मारकौ ।

विठतौ देखै वीरवर

सुपह अगै पतिसाह ॥ २०८ ॥

पञ्चाइण दल पूर

पैठौ ईसर कौ प्रगट ।

हैवै थट हाकोटिआँ

अखी चढावै ऊर ॥ २०९ ॥

धारां मारि धड़ाँह

देतौ गौ पैसाँ दलाँ ।

चौरंग वेला चाँदउत

भाऊ कर्मध भड़ाँह ॥ २१० ॥

२०८ । FPT साँवल, D सुंदर (साँवल), J विठतै कियौ, RS वीरवर, पह
अनियै, P पोछै अनियै (sic), FJP place this stanza between
२०५ and २०९ D after the present stanza inserts the
following :—

विध करतौ हथ बाह	हेसावत सिर हाथियाँ ।
सौह तणी पर राजसौ	सह लागौ गोसाह ॥ १ ॥

२०९ । F रिण (दल), P बल (ditto), F प्रामौ दूसर गौ (पैठौ...),
RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J यडाँ RS
दल (थट), U हट (ditto), GU हाकोटियौ, DU आँण (अणौ),
B नौर (जर)

२१० । P पहलाँ, U भावौ, T गयो (कर्मध), DFRS omit this
stanza.

६६ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

घाउ करतौ घमसाणि
सामि सुक्कलि अवसाणसिध ।
रामौ भिड़ि पाड़ै खद
नेजालाँ निरवाणि ॥ २११ ॥

लोहि वधारण लाज
चुगलालाँ दल चूरता ।
भाटी रिण जूटा भला
सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार
साथै पद पुञ्जता सरणि ।
वैणौ दूदाउत विठे
पड़ि ऊपड़ै पँवार ॥ २१३ ॥

मांगलिया मनमोट
दलपति नै खानौ दुवै ।
विहँडै खगधाराँ विचित्र
कलहि दुबाहाँ कोट ॥ २१४ ॥

२११ । T घावां करि, BEG 'विधि, J भड़, FJP नेजा बालि निबाँष, DRS omit this stanza.

२१२ । T भड़ा (भला), खरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ । F सऊ (पद), DRS omit this stanza.

२१४ । F 'लियो, बाहंतो दलां (नै खानौ दुवै), T दुने, F 'भारी, RS खगलाटां, BT विचै (विचित्र), F दुबाहौ, D omits this stanza.

विहगडतौ गज वाज
 सामि तणै कलि साहणी ।
 देखि कहै पैलां दलां
 धिन हाथाँ धनराज ॥ २१५ ॥

रुक दिखतौ रौठ
 बङ्गालाँ माथै बहसि ।
 पड़िओ भड़ पाड़े प्रचण्ड
 गाहिड़ नवल गरीठ ॥ २१६ ॥

वीरति असिमर वाहि
 दूदाउत भाँजे दुइण ।
 रतनौ कलि राजा रतन
 मुहरि रहै शिण माहि ॥ २१७ ॥

माथै मुगलालाँह
 वधि वधि खाँडा वाहतौ ।
 चारण जूटौ चापड़े
 धरमौ धारालाँह ॥ २१८ ॥

२१५ । U साह तणै, FT वणै, DRS omit this stanza.

२१६ । RS दिखता. U बंगाले, T ऊपरि बलू (माथै...), RS पड़िवा, J पड़तौ, T प्रिसणां दल पाड़े पड़े, F माल (नवल), D omits this stanza.

२१७ । F वाय, BT भाँजण, BF दुइण, F रतना, BPT वलि (कलि), GT मोहरि, RS place this stanza after २१८, D omits it.

२१८ । B विधि विधि, U विध विध. T विद विदि, R चापड़े, RS place this stanza after २१९. and D before २२२.

६८ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ;

भाड़न्तौ भटकाँह

घट बटकाँ करतौ घणौ ।

मथुरौ भारथि मल्हपिअौ

काबौ विचि कटकाँह ॥ २१६ ॥

विटतौ रिणि वरिआम

सामि तणै क्लि सोहिअौ ।

खग भाटाँ देतौ खित्री

तूँअर जीवौ ताम ॥ २२० ॥

नाई समरि निडार

नागे खागे निहसिअौ ।

सार तणै भरि सोहिअौ

जीवौ हौ जिखिवार ॥ २२१ ॥

भिलताँ खग भाटाँह

देताँ गा पैलाँ दलाँ ।

भगवानौ नै भूरिअौ

थोरौ गजथाटाँह ॥ २२२ ॥

२१६। T भाउंटौ, U भाड़काँह, G घड़. S वटके. U वटकौ. FJ घणू, P घणौ
B कबौ, S कमौ, G कीथौ (काबौ), D ई (विचि), P places this
stanza after २२०.

२१७। RS वणिथौ खल (R बल + दल विहंडियौ + R ०डियाँ) (for
सामि... etc.). U भाड़ाँ, F खलाँ (खित्री). T खड़े (ditto
D omits this stanza

२१९। BEGP(T)U नावौ, (F)P निराड़ि. RS जेक हजारों सारखी
(सार... etc.). T जुध (हौ) तिण, D omits this stanza and
substitutes २२८ in its place.

२२१। J सिर (खग), T गज (ditto), JP भटकाँह, J देतौ, BJT गौ. T
खग भाटाँ देता खड़े (देताँ... etc.)

वचनिका रा० रतनसिङ्गजी री महेसदासोत री । ६६

मुँह आगै वरिआम
राजा हैयाइर तयै ।
गुणिऔ गज भाराँ गयौ
देतौ दलाँ दमाम ॥ २१३ ॥

इतरा भड़ औनाड़
पड़िआ राजा पाखती ।
राजा ऊभौ रतनसी
पाखै तराँ पहाड़ ॥ २२४ ॥

॥ कन्द मोतीदाम ॥

खगाँ चटि धार ऊँचै बि बि खण्ड
पड़ै धर हिन्दु मलेक प्रचण्ड ।
रत्तलि नौर जिहौँ रहिराल
खलाहलि जाणि कि भाद्रव खाल ॥ २२५ ॥

उजेणि अकाल भड़ाल अकेह
मँडै घन जाणि कि बारह मेह ।
उभै पतिसाहि अणी करि अक
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२२१ । RS आगल, BDGU तणै, D गजथटां.

२२४ । P इतरौ, B उभाड़, D अवनार, P पड़ियौ, DRS रावत (राजा १), F ऊभा, P तरै.

२२५ । BU खगे, F जीध (धार), T बेय, R बे, D खंड (बि बि), J खाल (नौर), P जिहौँ, RS वड़े (जिहौँ), U ऊँ (ditto), F खललल, U खललै, BDGJPRST खललल.

२२६ । F भुलाल, D मच धण (मँडै...), T करि (घन), U उभाँ, T उरवर (आणी करि), D सूर रतन.

रंजै रतनागिर देखि खवह
निसाण रुड़ै सहि वाजिच नद ।
अड़ै सिर वोम कमन्धज ईम
भमाङ्गण रौद्र गजाँ जिम भीम ॥ २२७ ॥

धुबै दल राजिंद्र वाजिंद्र धोम
गजै गुण बाण अनै रिण गोम ।
उडै घण बाण खतङ्ग अंगार
पडै भडि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिन्नी भ्रम राहि
मघाउत खैंग धरै रिण माहि ।
हिलोलै फौज चढावे हौक
भिँडा गज वाजि ऊँझै भड़ भीक ॥ २२९ ॥

जुटा रतनागिर औरंग जाम
वडा जमरूप बिन्हे बरिआम ।
धमद्धम सेल वहै खगधार
पडै भसड़का पटाँ अणपार ॥ २३० ॥

२२७। D राजा (रंजै), S रचै, U बलै, T सिर (सहि), FS वाजंघ, D ब्रह्मंड (कमन्धज), JP भमावण, T जोध (रौद्र), DS सिर (जिम), FJRS insert in the middle of the present stanza the couple of verses following :—

ऊँझै मन आणंद पौरस हाम
जग्री अम देखि खंडौवन जाम ।

२२८। R धुबं. T धके जिण देत असिमर धार (उडै...), BFPR पतंग (ख०).
२२९। D हलीला (हिलोलै), S हिलोलिय, T हिलाबी. F चदे मनि हौक, वाम (वाजि), BG ऊँझा, PR ऊँझा, D वाज मरोड़ै भीक.
२३०। FU जिम. T भड़ (जम०), F दुख (रूप), T धराधम. BDJS धमाधम. DRS(T) धसड़क. BTI जसड़. DS पडे, BT पडाँख अपार, G अणवार.

अवज्झड़ चिज्झड़ भडु असन्ध
कटै कर कोपर कालिज कन्ध ।
भड़ां घड़ भझि ऊँचै वि वि भग्ग
खड़खड़ डल्ल भड़ज्झड़ खग ॥ २२१ ॥

कड़काड़ वाजि घड़ां किरमाल
बड़व्वड़ भाजि पड़न्त बँगाल ।
दड़दड़ मुगड़ रड़व्वड़ दीस
अड़व्वड़ लेत चड़चड़ ईस ॥ २२२ ॥

अँत्राँ खग भाट निराट अलम्मा
पड़ै वि वि जङ्ग पड़ै भड़ि पग्ग ।
पड़ै रिणि उच्छलि अेम प्रवङ्ग
कुडाँ चठि जाणि विनाणि कुरङ्ग ॥ २२३ ॥

खाँचै रिण मडि गड़थल खान
जिह्वाँ नट खेल कुलट्ट जुआन ।
रुद्राँ रिणि भूकि करन्त रतन्न
कपीदल जाणि कि कुम्भकरन्न ॥ २२४ ॥

२२१। BDU भड़े. FGP भड़ां, RS लाग (भडु), T वाजि (ditto), DFGU अणसंध, B जि असंध, DRS कालज कोपर, P धड़ि, BDEJPRSTU भांज, G भात्र (भझि), FR वे (वि वि), J घट (ditto), T दोर. BDEGRSTU भाग, खात्र, All MSS. दाख, P भागभात्र (भाड़°).

२२२। J पड़न्ति, T पड़े. (G)JT दड़वड़. F(G) चड़वड़.

२२३। BDEJPRS पौड़ी (पड़े), U पिंड़ी (ditto), J विच (वि वि), DF सुध (जङ्ग), D भड़ै पड़, T धर (भड़ि). FT उथलि. G दम (अेम), D पतंग, कोड़ी.

२२४। (D)T मनि, RS माहि, B गड़थल. R गुड़थड़. T गड़ौथल. D उथेलाही (sic गड़?), P भट (खेल). T चलट (कु°). U कुरंग, all MSS. रौद्रां, D रौद्रायण (रुद्राँ रिण).

७२ वचनिका रा° रतनसिद्धजी रौ महेसदासौत रौ ।

ऊँरै रिणि हक्क किलक्क हम्मस्स
उडै रत कौलि दिसेह् अरस्स ।
अखै धिन धिन्न रतन्न अरक्क
चट्ठावै मेक्क घड़ा खग चक्का ॥ २३५ ॥

ग्रहे खग नागंद कोप गिरन्द
मथै सुर अस्सुर जाणि समन्द ।
मध्याउत कज्जि रतन्न मुगत्ति
प्रिथी कजि आफलिआ असपत्ति ॥ २३६ ॥

किँरै मुख चोल धसै रिणि काल
रुलै पाइ अन्न गले वरमाल ।
वरे पतिसाह घड़ा वरवीर
महागज वाजि पक्काडै मौर ॥ २३७ ॥

वडुप्फर टूक ऊँरै गज वाज
तडुप्फड़ मच्छ जिह्णी सिरताज ।

२३५ । BFGU ऊँरै, BEGJPRSTU हाक, R दिसाह. S दसेस. U दिसा जु, P दिरस, F कजाय (दिसेह), TU धनि धनि, PU चढावौ, BGS चढाविय, D चढौ रिण. FJ खड़ा (घड़ा), P घण (ditto). B खल (खग), J खड़ (ditto), T चल (ditto). B remoulds the last three verses as follows —

आखै धन धन रतन अरस्स ।
चढाविय खेक्क घड़ा खल चक्क
उडौ रज मांदि न दौठ अरक्क ॥

२३६ । DS जूध (जाणि), All MSS. काजि.

२३७ । G पास (पाइ), T(U) विडै (वरे), BT बड़ा (घड़ा), S पक्काडिय.
D मरोडै (पक्काडै), F वीर (मौर), T धेधेगर पाक्काडै रिणवीर.

मरह जरह पड़ै अनमन्य
कहक्कह वीर ह नाचि कमन्य ॥ २३८ ॥

हड़ाहड़ रिक्खि हुँहै हर हार
जयज्य जोगणि किद्ध जिअार ।
महारिणि पौडै सूर मसत्त
दिगम्बर जाणि अखाडै दत्त ॥ २३९ ॥

पलचर साकणि डाकणि प्रेत
खुधावँत भक्ख लिअै रिणखेत ।
वणै त्रिण सै सर सेल्ल क्वीस
सोहै किर वंस गिरव्वर सौस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग
जोधा हर ताम पड़ै रिणजङ्ग ॥ २४१ ॥

२३८ । BEJP वड़वड़. D ऊआ, G माह, (R)S जेही. GP अनबंध, T विनबंध, RS नाच ह वीर, BDC कबंध.

२३९ । D हरवड़. U ऊई, D ऊबी, BJPRST कौध, F कौय, G(J) RS जैकार, DT जुहार, RS पौडिय, DRS substitute for the last two verses the first two of २४०.

२४० । RTU खुध्या°, J लियौ, T ककै खगधारां वंस क्वीस (वणै...), G जिम (किर). RST जाणि (वंस), DRS substitute for the last two lines the last two of २३९, and after them insert the following: —

रमज्जम भांभर घूघर रोल्ल
भली वर सूर वरै रम (DR रंभ) भोल्ल ।

The same spurious lines are also to be found in B. with the variant:—

घमघम घूघर भांभर रोल्ल.

but inserted in the middle of stanza २३९.

२४१ । G जब घाव लगा खग, S तव (जब). GJP जुड़ि (रिण).

॥ दूहौ ॥

रतन पड़ै रिणि नौवड़े

औरंग अड़ै अरस्सि ।

सूर खड़ै चढि रथ्य सभि

नौवति तूरि निहस्सि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै वाज गजराज

राउ राजत्त नरेसुर ।

पड़ै खान उमराउ

सुगल भूरा मौरम्बर ।

पड़ै सक्क धड़ गजाँ

इसा दीसै उणिहारै ।

ऊतारौ रिणि आणि

जाणि बालद विणजारै ।

गडपती पड़ै कृत्तपति गरा

चन्द जस्स नामौ चड़ै ।

लाज रौ कोट उज्जोणि लडि

पिड़ि रतन्न राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़े, DT चढि रथ, RS चडै खड़, I चढे रथ सभा खड़ै, J चढ
चढि सथ समझ (sic), F अग (सभि), DFRS बड़ै (तूरि), T
घुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राजत्त...),
B(D) उंबरवाव, B(IT) सुंछि धर गजाँ, JRSU संक धड़ गंज, GP
सांक धड़ गजाँ, D सत धड़ गज, F जंग (गजाँ), I(S) इसै, D इसी,
T दीठा निहियारै, J(P) अणुहारै, D ६हारं, DIR ऊतारौ,
BFGJPTU ऊतारै, all (?) MSS चढै, T घड़ै (पड़ै), FJPT
गिरां, IJT कोटि, T गद (लडि) .

॥ वचनिका ॥

तिथि वेला राजा रैणसाहि रा तखल चुणि विणि लिखा १ ।
 सराँ कड़ाँ सँ दाग दिखा २ । नर देह जलाई ३ । अमर देह
 पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी
 धमल मङ्गल पौहप वरखा करि वधाया ६ । विवाणे पाउ धारौ ७ ।
 वैकुण्ठ पाधारौ ८ । तिथि वेला राजा रतन वैकुण्ठनाथ महाराज
 सँ अरज करि कहियो ९ । महाराज आज री वेठ रा धणी
 राठौड़ १० । राठौड़ाँ माहै हंइज ११ । मुदै मो नूँ कहियोइज
 चाहीजै १२ । मो साथै वडा वडा गढपति कृत्तपति कामि आया १३ ।
 हाडा मुकुन्दसिङ्ग सारीखा १४ । गौड़ अरजन सारीखा १५ ।
 सीसोदिखा सुजाणसिङ्ग सारीखा १६ । भाला दलथम्भ सारीखा १७ ।
 और ही कृत्तीस वंस हिन्दू सरनीत कीजै १८ । वैकुण्ठ वास दीजै

१४४ । १ T इणि भांति, DG बार (वेला), J रतन°. [चुणि], I चुण चुण,
 T भेला किया (लिखा) २ B सर, FJ दाघ, ५ B ब्रह्मा इन्द्र महेस
 सुर साथै आया, J [साथि], T omitted, ६ BI मंगल गाया देवताअे
 (I ता) पौहप (B पु°) वरखाया, T इन्द्र सुरासुर त्रियां मंगल धवल
 गाया देवताअे पौहप वरखाया वधाया, R सँ (करि), ७ G विराजो
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिथि),
 D बार (वेला). (B)IT रैणसाह, S महाराजा वैकुण्ठनाथ, JU
 [महाराज], DS अर जोड़ (after सँ), D करी [कहियो],
 १० JP जु, FU ज (before महाराज), BIT [महाराज], U बालुकी,
 GJ की (री), ११ R [माहै], RS मुदै (after माहै), IU हंइ, १२
 U मो नूँ राजा मुदै कियो थो नौ [मुदै] (before मो नूँ), BI नै
 (नूँ), T ना, (GFJ) जोईजै (चाहीजै), १३ (F)JP म्हां (मो), S
 भेला (साथै), FJRS ब्रह्माधरौ, RS राजा (before कामि), F
 आया है, १४ F मुकन°, T मुकनदास. १५ BIT इन्द्रसाल (अर°), G
 अरिसाल, P अरजनभाल, J omitted. १६-१७ omitted by I. १७
 B °धम्भ, GU omitted, १८ DGRS अवर, DG खंड विहंड होय

७६ वचनिका रा° रतनसिङ्गजी री महेसदासौत री ।

१९। इणि जाइगा बारह दिनां री मुकाम कौजै २०। ज्यू इतरा माहै अगनि सिनान करि सती ह्यै आवै २१। महाराज मानौ २२। हांजी दुलह क्यूं चालै विगर जानौ २३। वैकुण्ठनाथ विसक्रमा कूँ ऊकम कियौ २४। वैकुण्ठ री रौस मातलोक माहै सोब्रनमै महिला-इत पैदास करौ २५। सहर री नाम रतनपुर धरौ २६। इतरा माहै बात करतां वार लागै २७। वैकुण्ठ री रौस गैब री इच्छा सरूप गट कोट बाजार सतखणा सोब्रनमै आवास गौख जौख चित्राम चित्रसाला रचाई २८। दीठां ह्यैज वणि आवै २९। हो हो भाई भाई ३०। तिण सहर री पाखतौ सलिता सरोवर कमोद

(D होय नै) पड़िया बै त्यां नूँ (D सु) सर° (after हिन्दू), RS रिणखेत खंड विहंड छय पड़िया ज्यां नूँ सर° (*ibid.*), DFJRS सरजीवत, S अर मौहला लीजै (after कौजै), १९ omitted by R, १९-२० omitted by F, २० RS [इणि जा°], U दिन [री], DGRS करावै (कौजै), २१ FJPRS [ज्यू] FJPU इतरै, U मै, F नै (after करि), FR सतियां, RS पण (ह्यै), 1 सतियां अगन सिनान कर आवै, २० BIT आ बात त्री (before महर°), ह्यै (before मानौ), F बात (*ibid.*), RS वैकुण्ठनाथ अरज बात (*ibid.*), २३ F विणि (विगर), R विनां क्यूं चालै जानौ, २४ DRS नूँ (कूँ), T नां, G नै, DP कियौ, २५ U सरोखौ (री रौस), FI रूप, R वेस रा, BT [सोत्र°], R गढकोट (सोत्र°), FT महल, BIP पैदा, BI वैकुण्ठ [माहै I] मातलोक री रौस (रस I) [महिलाइत B] पैदा करौ, २६ T कौ (री), २७ T इण भांत खूं (इतरा...), SU कहतां, J कछ्यां, २८ FI रस, T माहै इसा (री रौस), DGP रा (री १), D कोट जह्यै (before इच्छा), G सा कोट जिह्यै (*ibid.*), RS सी कोट जेह्यै गैब रा (*ibid.*), FJT [री इच्छा], R मनहा (इच्छा), F(J)P(U) सरूपी, R रूप, T रूपी, DS [सोब्रनमै], T मैल सोवना, SU [जौख], G जौखां, S देवसभा (before रचाई), R देवसभा वणाइ (after रचाई), २९ I ई ह्यैज, S ह्यै, T आइ, FJU omitted, ३० f न जावै कह्यो, RS हो भाई, FJU omitted, T places first ३० and then २९, ३१ BFIP तियै (तिण, T पासि (पाखतौ), F वडै

जल कमल सञ्जुगत विराजमान दीसै कै २१ । हंस मोतौ चुगि चुगि
क्रीड़ा करै कै २२ । वडा वडा आराम वाग उत्तम द्रुम लता मेवा
परिमल नाना प्रकार रङ्ग सुरङ्ग गुल गुलाव विराजमान दीसै कै २३ ।
अनेक खग विहङ्गम कीला करै कै २४ । इणि भाँति सँ राजा रतन
नूँ वकुष्ठनाथ समीप बेसाणि दीवाण किया २५ । अवर ही क्वीस
वंस हिन्दू सरजौत करि मछोला लिया २६ । किणि भाँति सँ २७ ।
क्वीस वाजिन्न वाजै कै २८ । गजराज गाजै कै २९ । लाख लाख
रा लाखीक घुरस खाइ खाइ भूपटाँ लै कै ३० । ब्रह्मा विसन महेस
इन्द्र सुर साथै विराजमान ऊँचा कै ३१ । आप विसन चत्रभुजरूप
धारि ३२ । वागा वगाउ करि ३३ । सङ्ग चक्र गदा पदम धारि ३४ ।
वैजयन्ती माल मोर मुगट कुण्डल विसाल मदनमोहन कमललोचन
स्यामसुन्दर ठाकुर विराजमान ऊँचा कै ३५ । मणिमणिज्जड़ित

कै (सरोवर), RT जल कमल, T विचित्र बक (कमलस'), BI(T)
विराजै कै, R ऊँचा (दीसै), २२ BIS चुण चुण, DRT केल, J कीला
S लिखै (क्रीड़ा करै), G omitted. R places first २२ and then
२२, ३२ F फल (द्रुम), F(P) वेलि (after लता), R तिण सहर
पाखतां (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना).
BI का (after प्रकार), R वाग बाड़ौ (*ibid.*), T का फल विराजमान
ऊँचा दीसै कै (before गुल), रा फल (after गुल), R ऊँचा (दीसै),
३४ B क्रीड़ा, (R)S केला, DFJTU omitted, GRS place ३४
before २२, ३५ BI नै (सँ), DRSU महाराज (RS) वैकुण्ठनाथ
राजा रतन (D रैणसाह) नूँ, F बैठाण नै, U बैस, T दिया कै.
(किया), २६ T और, U लवी (हिन्दू), RS सरजौत, RT किया
(करि), RS अर (after करि), IS मोहला, U मछला, B मोहोला,
D माँह, २७ B(I) इणि, R किण हेक, U विराजै कै (after सँ).
२८ S वाजिन्न, JT वाजा, U omitted, २९ RU omitted, ३० BI
मुह आगै (before घुरस), T महंडा आगै कसूरियां भाग (*ibid.*).
B घुरसा, P घुरमा, D घुरस, G घुरसां, RST [घुरस खाइ खाइ].
DS लिखै (लै), T रछा (*ditto*), FJU omitted. ३१ I आया
(वि° ऊँ जै), DF(J)P दीसै कै (ऊँ कै), U omitted, ३२ U
विश्वनाथ, F करि (धारि), ३३ P वैकुण्ठ (before वागा), U [करि],
३४ U [पद° धा°], BI [धारि], ३५ F पोतंबर (after मुगट), T आप

क्वचपाट सिद्धासण विरज्जमान दीसै कै ४६ । भल्लुट करि जगाजोति जागी कै ४७ । चन्द सूरिज बेहू खवासी करै कै ४८ । नव लाख नाखिच माल चिराय भालि खड़ा रहिआ कै ४९ । बारह घण मुँहडा आगै किड़काउ करै कै ५० । तीन प्रकार रौ पवन वाजै कै ५१ । सौत मन्द सुगन्ध अनेक परिमल भोला खाइ लहिर लै कै ५२ । मुँहडा आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गीत धुनि करि करि दिखावै कै ५३ । ज्याँ रा मलूक हाथ पाउ कड़ि धड़ ५४ । सोलह सिङ्गार किआ ५५ । रङ्ग प्रेम का भड़ ५६ । तेजपुञ्ज ५७ । रूप के गञ्ज ५८ । काम की कली ५९ । चख नख चीज ६० । सुख की सिलाउ ६१ । विरह की बीज ६२ । बैसी उरवसी जैसी अपहरा मुँहडा आगै

(after ठाकुर), S [वि० ऊ० है]. DT दीसै है (ऊ० है), ४६ G दौर (before मणि), DRS दौर (before जड़ित), BI करि (after पाट), RS ऊँचा (दीसै), G ऊँई रक्षा (ditto), ४७ R भरराट, B जागती (जगा), DIU omitted, ४८ R चाँद, BT खर, (S)T बिन्दे, R दोनु, BP वेक, D omitted. GRS चौसरा चमर दुलै है (after करै है), ४९ B(PT) चिराक. R चराकां, T ने (after भालि), B धरै है (ख० र० है), D पड़ा है (ditto), FJ omitted, ५० G बारि, BG मेह (घण), T मेघ. DGIU [सु० आ०], B आगलि, G करि रक्षा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGI [वाजै है], ५२ I सौतल, P सुरभौ (सुगन्ध), F नै सौरभ (ditto), DG [ख० परि०], GJU संजुगत (after परिमल), P खाइ खाइ, R दे रहौ (खाइ लहिर लै), S लैहरां, (D)JS लियै (लै), G लीजे. T नवनवा प्रकार का पवन वाज नै रक्षा है (परिमल... है), ५३ FT [सु० आ०], DJP [रक्षा], R पाच रंभा, F प्रात, S घात, P [पातर], D नाचै है (after पातर), BDIRSTU [नट], DT [करि र]. ५४ RS किण भान्त रौ (before ज्याँ), I पग, BIT place मलूक after पाउ, JP धड़ि, ५५ T करि (किआ), BFJP [किआ], ५६ I का (after रङ्ग), GRS रूप (before प्रे०), FGRST कौ (का), FG F मडौ, RS बड़, T धरि (after मड़), DU omitted, ५७ FP का (after तेजपुञ्ज), I कौ, ५८ DGJRST का (कौ), I रंग (गञ्ज), U omitted, ५९ DTU omitted, G transposed between ६१ and ६२, ६० S नखां, IU वीज, ६१ BI सेक, D omitted, ६२

हाउभाउ कटाक्कि थेई थेई ततकार निरत करै कै ६३ । क राग
कञ्जीस रागणी सपत सुर भांति भांति करि दिखावै कै ६४ । रींभि
रींभि राजी ऊँचै कै ग्यान के गुर ६५ । तिणि वेला इसड़ी वेठ री
डाकणि वात घोड़ा चढि दिसोदिसि चाली ६६ । उजेणि राजा रतन
कामि आया साहि कलि दिली ६७ । इसड़ी आवाज महासतिआँ
रे काने आई ६८ । महाराजा रैणसाहि रा अन्तेउर हरि हरि
करि ऊठी बल्य सगतीरूप बाई ६९ । गुंण गुंण ७० । कक्वाही
रजाउति पतिव्रता अतिरूपदे पुरसोतमसिङ्ग दुरजणसिङ्गौत री
सारधू ७१ । देवड़ी रैणसुखदे चाँदा प्रिथीराजौत री सारधू ७२ ।
कक्वाही राजाउति गुणरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत री सारधू
७३ । कक्वाही सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत री

1) omitted, ६३ T जसी (जैसी), जैसी (जसी), JSU [जैसी], I इंद्र की
(after जैसी), FP मुंहदे, DGIT [मुंहडा], T [आगै], चामभाउ, BI(T)
मुह आगै (B आगलि) करै है (after कटाकि), BI अतकारी (तत्),
J ततकारि ततकारि निन (before निरत), R omitted, ६४ T भांति
राग री धुनि करि दिखावै कै (रागणी ..), I करै है (after रागणी).
G रींभि रींभि सुसवखत ऊँचै है [क...रागणी], IU खर, GT विण
ग्राम (after सुर). BI खं आलाप चारौ (भांति भांति). I करै (कं दि°),
D बतावै (दिखावै), ६५ BT करि (के), ६६ I दण (तिणि), RS जैसी
(इसड़ी), T इसड़ीअक (after री), GI वात डाकण, BFIJT घोड़े,
U चढि चढि, P दिसादिसि (D)G दिसदिसां, FRS दस दिसा, U
दस दिस, I दिस दिस कूं, B दिसि विदिसि कूं, T दस विदस नां. ६७
FGR खत (after उजेणि), G साह बल (after रतन). [दिली], F
बलि (after दिली), R रा (ibid.). ६८ F(U) इसी. T अचड़ीअक,
BI आ वात (आवाज), G सेहर रतलाम माँहै (after आवाज),
BGIT सांभली (रे), BP कानि, IR कान. ६९ JRS राजा. DGJTU
रण, D री, I [रा]. JU उठिया, GF(S)U सकति. F [रूप],
T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता
FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरजोधन,
P दुर्वोधन, T तोडरमलौत (दुरजण), U सारधू. ७२ BDGIJ
RSTU रण, F देवीदास (चाँदा), P चादरै, T वेदे (sic), ७३

८० वचनिका रा० रतनसिङ्गजी री महेसदासौत री ।

सारधू ७४ । इणि भाँति सँ चारि राखी त्रिणि खवासि गङ्गाजल
सिनान करि ७५ । हीर चीर चामीर परिमल पहिरि ७६ । पान
कपूर खाइ ७७ । दान पुण करण लागी ७८ । तिणि वेला अवर
ही राजलोक देखि देखि कहै कै ७९ । थे तौ आवू आविर
ऊजला करि वैकुण्ठ महाराज पासि चाली ८० । हो बाई वडभागी
८१ । इतरा माहै वात करतां वार लागै ८२ । लहरि दरिआउ
दिलोहल महारासरवर री पालि अग्रचन्दण रा घर वणाया ८३ ।
इतरा माहै आकास सँ सोवनमै विमाण ही आया ८४ ॥ २४४ ॥

॥ चन्द चोटक ॥

तिणि वार त्रिआ रतनेस तणी

विधि साहस सोल सिंगार वणी ।

पग हाथ मलकज पङ्कजयं

गुणि कृत्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुख^२ (गुण^२), ७४ D गुण^२ (सुख^२), FJPRTU [सुखरूपदे], D
मोहकम^२ (प्रसोतम^२), R पेमसिंघ^२ (ditto), T दुरजणसिंघौत
(तोडर^२). ७५ DGR तौन, ७६ G चामीकर, P चमार, F चमर,
S [चामीर]. BT पटङ्गल पहिरि (चामीर). GJ(S) सोलह सिंगार
करि (after चामीर), BT सुभा सुवास लगाया (T किया) (पहिरि),
७७ B खाया, T चवाया, F omitted, ७८ SU करवा, F omitted,
७९ JPT(U)ओर, T हे हे हो बाई वडभाग (दे^२ दे^२ क^२ कै), ८० BF
आविर आवू, DU उजली, T चली कै (after करि), F नाथ (after
वै^२), ८१ S हे, T omitted, ८२ P इतरै, DU मै, F कहतां, DU
लागौ, RT omitted, ८३ S री पाल दिलोहल (after दरि^२). B
दिलोल, T महारासरवर री दिलोल, G दूसरी मानसरवर तिण (महा-
सरवर), JP सरवर, TU [री पालि], U आया (वणाया), ८४ PT
इतरै, B मै, S वेवांण, पर (ही), D (ही) .

२५५ । B मोह सवे शृंगार, T मोह सिंगार सवेस, जिंके कजकं, (D)P बत्तोस
(कृत्तिअ), J बचौ, T गाति बचौस, गजकं .

कटि सिङ्ग नितम्ब जँघा कदली
चित नित्त प्रवित्त मराल चली ।
तन रम्भह खम्भ कनङ्ग तिसी
ओपै सिरि नागिंद वेणि इसी ॥ २४६ ॥

वनिता मुख पूंनिम चन्द वणी
भिंग भूँह चखी भिंग रूप भणी ।
कण्ठ कोकिल दन्त अनार कली
अग्र नका अलका कला उजली ॥ २४७ ॥

आभूसण अङ्ग सुचङ्ग इसा
जिगमगे नगा निखल्ल जिसा ।
सिख नक्ख लगी सिणगार सभ्नी
लज लोक तजे विधि सत्ति लजी ॥ २४८ ॥

कुलवन्ति पतीवरता किहड़ी
उधरै पख आगि जिसा इहड़ी ।
घुरिआ घण वाजिअ घाउ घण
तिणि वार त्रिआँ वधि रूप तण ॥ २४९ ॥

२४६। F कटि, DT कली (कदली), BGJPU मणाल (मराल), DERS मुणाल, T मुरालि, (P)U रंभन, F खंभह रंभ, U लगी (ओपै), B वेणि नागिंद, T वेणी सेसनाग

२४७। U योति (चन्द), DT चखे, FJ चखी, T कोदलि, B अलख कली (अनार कली), R अंगनग, P अपनक, F असनक, J अपपधक (sic), R कनक (अलक), JR कली, D जिसी (कली)।

२४८। B(FJ)P(U) तङ्ग (अङ्ग), D नग (ditto), (F)JU इसी, DGPC जगमग, FT जिगमग, S जगमगिय, F चुनन, P कि नम, T नगां, DS नख (नम), D रतन (निख), FJU जिसी, D सके, U मचौ (सभ्नी), F(J) अणि (सत्ति), D वने (लजी), U लजी (ditto)।

२४९। T कुलवंतीअ पौत करै, BJRU केहड़ी, DGS किहड़ी, D जिसी, BEPR केहड़ी, DGS इहड़ी, GTU घण, D घण, D चदे चिया (चिं व), GRS चदि (वधि), GTU तण, D तण।

चिति भाम सुराम सम्भारि चली
 भ्रम मोह संसार तिचार भुली ।
 मिलिवा प्रिय जीव सभे मरण
 करुणा सहि लोक लगा करण ॥ २५० ॥

सुर सत्य भणै कथ देखि सती
 जसु मीठ न को नर सुर जती ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिआ जात सहि
 पेखै गात प्रवीत ।
 तिखि बेला धिन धिन चिआ
 देखि कहै आदीत ॥ २५२ ॥

सती उमङ्गै खग दिसा
 मोह तजे नितलोक ।
 टगटगगी लागी तई
 लागी जोवण लोक ॥ २५३ ॥

२५० । B नांम (भाम), J रांमह रांम, BGPU सराम, F मोहि चियार,
 R तयार संसार, S पिउ तौय, T रस (सहि), D लोग, R लगे, T
 omits the first two lines

२५१ । T मय (सत्य), B हय, F रय, R नर, F नर सिध (सत्य), T मिलै
 (भणै), F कित (कथ), S जग (जस)

२५२ । J मिली, T साथ (जात), U जात मिलिया, T गोच (गात), BU
 पबित्त, J धनि धनि, BDGPRST धन धन, D सति (चिआ), D
 देखे, B आदिन

२५३ । RS उमंगी, तरै (तई)

वचनिका रा^१ रतनसिद्धजी रौ महेसदासौत रौ । ८३

अजुआलण पख आप रा

नारि तजे ग्रिह नेह ।

चटि चञ्चल सरवर चलौ

मङ्गलि जालण देह ॥ २५४ ॥

॥ वचनिका ॥

इणि भाँति सँ चारि राणो त्रिग्रिह खवासि द्रव्य नालेर उकालि
बलण चालौ १ । चञ्चलौ चटि महासरवर रौ पालि आइ उभौ रहौ
२ । किसड़ी हेक दीसै ३ । जिसड़ी किरतिआँ रौ भूँवको ४ । कै
मोतिआँ रौ लड़ि ५ । पवङ्गाँ सँ उतरि महाप्रवीत ठौड़ि ईसर
गौरिज्या पूजौ ६ । कर जोडि कहण लागी ७ । जुगि जुगि औ ह्रीज
घणौ देज्यौ ८ । न मांगाँ वात दूजौ ९ । पकै जमी आकास पवन
पाणौ चन्द सूरिज नूँ परणाम करि आरोगौ दोलौ परिक्रमा दीन्ही
१० । पकै आप रै पृत परिवार नै केहलौ सौखमति आसीस
दीन्ही ११ ॥ २५५ ॥

२५४ । DGS जंगल (सरवर), T दाभण संगलि .

२५५ । १ DPR तौन. RS नारेल, G उकालनी, FJT करि (after उकालि),
P बलणि. B बाछी (वा चा^२), २ T चंचलि. FU चंचल, G
चंचलचिन, RT चालौ (after चटि), T [चार], FJPU [रहौ].
३ T किहड़ीक. (D)GRSU कैसी, (G)PU [हेक], D विराजमान
(after हेक), DJRSU बै (after दीसै), ४ B जिसड़ी. T जिसड़ी.
S जैसो, R जाणे, DGU [जिसड़ी], BP छतकां. ५ RS कना (के).
BDT [कै], ६ D बैस (after ठौड़ि), R गणनोर (गौरिजा), U
पूज कर, ७ U हाथ (कर), BRS जोड़ि जोड़ि. D जोड़ि तोड़ यँ.

॥ दूहा ॥

स्मितमन्दिर पैठी मल्हपि

बैठी अन्दर जाइ ।

हरि हरि हरि तिणि वार ऊइ

लै सुरमुख लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ

राम राम भणि राम ।

घणूँ कहर वीती घड़ी

जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कँत मित वात सुणे कुलवन्ती

करि हरि हरि जमहरि कुलवन्ती ।

कुन्दन तन होमे कुलवन्ती

कौधा चंद नामा कुलवन्ती ॥ २५८ ॥

RS अरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जुगि), T माहारौ मांनौ (*ibid.*), G मांग्यो हो तो जमोजुम, DR भरतार (धणौ), ६ D वर (वात), R [वात], DR वौजो (दूजो), १० DG धरतौ (जमौ), BJ [नूँ], DF नै (नूँ), परिदक्षिणा, U प्रदक्षिणा. BT दौधौ, ११ D ता (before पड़े), F आपणा [दे], J आपणै [दे], RSTU रा, BGS नूँ (नै), T खूँ (नं), DU [बेहली], DT [मति], GF दे (after मति), DJP [आसीस], BT दौधौ

२५६। U अंदरि, J मंदिर (अन्दर) D जिण (तिणि), U जिण, RS बेली (वार), D(F)GU दोय, S ऊवै, JR कंठ (मुख)।

२५७। DFGRS हाहाकार, GRS संसार (पुकार), DGS(U) होय, R भज (भणि), घणौ, T हरि हरि करतौ ऊइ (घणूँ...), D सौ (विधि)।

२५८। R कबी (जमहरि), B जौहर जौहर (हरि हरि जम), R मन तज मेह मोह (कुन्दल...होमे)।

वचनिका रा° रतनसिङ्गजौ रौ महेसदासौत रौ । ८५

॥ गाहा दूमेल् ॥

इम अँग होमि विमाणे आई
आगै सुरत्रिअ सान्ही आई ।
करि बह कोड पुछप विरखा करि
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

॥ वचनिका ॥

तिणि वेला गैब रौ आवाज आकासवाणी कहिअौ १ । महा-
राज रैणसाहि वधाई वधाई २ । अगनि सिनान करि सती हौ
आई ३ । ब्रह्मा विसन महेस इन्द्र सुर साथै सुरत्रिआं नूँ कहिअौ
४ । महासतिआं सान्ही जावौ ५ ॥ २६० ॥

॥ दूहा ॥

सावित्री उमया सिआ
आगै सान्ही आई ।
सुन्दरि मिन्दरि सोत्रनै
अन्दर लई वधाइ ॥ २६१ ॥

२५६ । DS आगा. B(F)PT सुरचौ, R आय वधाई (सान्ही आई), BP
कोडि. BDEGRTU पौछप, D सभ चाली.

२६० । १ T दण भांति खं, G ऋई (after आवाज), कहौ, २ F ज (before
महा°), FTU महाराजा, BGRSU रयण° P साहिब, ३ FR
सतिआं, D(RS) पिण (हौ), ४ T सुरां [साथै], BDR नै (नूँ),
५ R कै (before महा°), S नूँ (after महा°), BU सान्हां, T जावौ,
DGR धमलमंगल पौछपविरखा करि (मोतियां, only in R) वधावौ
(after जावौ) .

२६१ । DS आगा, BDGJRT सावनै, T अंदरि, J इंदिर, B इंदे, U इंदे.
F लौध, J लेत .

ऊआ धमलमङ्गल हरिख
वधिआ नेह नवल ।
सूर रतन सतिआँ सरस
मिलिआ जाइ महल ॥ २६२ ॥

ओसर नरपुर उद्धरे
वैकुण्ठ कौधा वास ।
राजा हेणाइर तणौ
जुगि अविचल जसवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि
पनरोतरै वरस्सि ।
वारि सुकर लड़िआ विहद
हिन्दु तुरक बहस्सि ॥ २६४ ॥

जोड़ि भणै खिड़िओ जगौ
गसौ रतन रसाल ।
सूरा पूरा साँभलौ
भड़ मोटा भूपाल ॥ २६५ ॥

॥ वारता ॥

दिली रा वाका १ । उजेणि रा माका ० : च्यागि जुग रहिसौ
३ । कवि वात कहिसौ ५ ॥ २६६ ॥

२६२ । S ऊवै, U मंगलधवल, FG चियां (सतिआँ), RS सहन (सरस).
T मिलिथौ .

२६३ । GT थूं सर, D बां सर, RS उभै सूर, BI' ओसुर, R पुर नर, D नर
सुर नर, T असुर देव सहि, DS कौधौ, F दोन्हा (कौधा), BGU
रणायर, BDRSU जग, T जब, R उजल (अवि) .

२६४ । GJ वहि (पख), BI मास (ditto), सित (तिथि), T सुदि (ditto)

२६६ । BIU का, का (रा, रा), BI सुकवि, DGS पान (वात), B पाच,
J कविन (वात), U सवियाल (कवि वात), T omitted

NOTES.

1. गुणपति, for मण^२, and likewise गुणस for मण^२, are forms common enough in Diṅgaḷa poetry. An analogous case, in which initial मण^२ has been changed into गुण^२, is probably found in the word गुणधर, for मणधर, occurring in a Pāla-inscription of Kelhapa-deva of Naddūḷa, dated Samvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. वंसि, a locative. खागि त्यागि सोभागि, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i* of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in *°i* are better determined than locatives and instrumentals in *°a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *veṇasaṅgāi*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिच्छासिद्ध, a poetical license for उदैसिद्ध. (Cfr. the analogous case of कणिष्ठागरी, for कणैगरी, in verse 177.

रूप भूप ... Cfr. रूप हवीस वंस रासावत । भूप रूप जौतै भवण (*Sūra Siṅghaṭī rī vela, Gāḍaṇa Colē rī kahī, 2*).

5. गुण, the use of the *anusrāra* to make a short final vowel long is common enough in Diṅgaḷa poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anusrāra* had been misunderstood by Beames, and, recently also by Mahāmahopādhyāya Hara Prasāda Śāstrī, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstrī's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गढ वेढि .. Cfr. गढि देवगिरि करि फत्ते नौवति वजाई (*Nisānī Sāhi Jahñ pātisāhu rī. Ādhā Mahesa Dāsa rī kahī.* 2). and also : जिणि देवगिरि पालढौ दिखणी दल सङ्गरि (*Nisānī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī.* 5).

6. सनमान करे ..Cfr. पटै कराथौ सुनागिरि पूजिथौ दिलेसरि । साहि-जहाँ सनमानिथौ जिम सिङ्ग अकसरि ॥ (*Nisānī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī.* 8).

7. आपमला...Cfr. आपोमलौ. in *Gīta Kumbhakaraṇajī rō. Bārathu Mahesa rō kahiyō.* and आपोमणौ, in *Gīta Gokāḷa Dāsajī rō.* by the same Mahesa.

भुज पूजे Cfr. प्रथौनाथ भुज पूजिथा (गजाणी) हिंदुआष पति (*Gīta mahārājī Gaja Sīnghajī rō. Ādhā Kisanā rō kahiyō.* 1).

9. दिक्कौवै is evidently < दिक्कौपति, through दिक्कौवइ Cfr. नक्कौ-जवै (*Bhākhayī mahārājī Gaja Sīnghajī rī. Ādhā Kisanā rī kahī.* 6), जइलवइ (*GītaSī rō Chandra* anonymous, 249), साइवइ (*Iditto*, 236), नरवइ (*Iditto*, 224, 226). Cfr. also चक्कौवै, in verse 2. above. The meaning of दिक्कौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिक्कौ चै (N), and दिक्कौ रौ (D) for it.

10 पड़ि is for पड़ै, the form for the 3rd singular present indicative. Examples of *ai* (> *è*) simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (I).] In all similar cases, the Cāraṇas would nowadays write ²*a*, thus : पड़ .

11. ग्रहि, the feminine form of the past participle passive, with ²*i* shortened to ²*i* for the sake of prosody

नोलि, a conjunctive participle, in which the weak termination ²*i* is still retained. Modern Ḍiṅgaḷa has now नोल. One of the characteristics of Māravārī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in ²*i*, which was general in Old Western Rājasthānī.

12. दारासुकर is a poetical modification of दारासिकौ, evidently introduced to create a contrast with the meaning of the दुगम in the preceding half-verse.

13. अरडिङ्ग is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as अरि डिङ्गणवाली, i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. हैवर. Here the *anunāsika* is inorganic, the word being from Skt. हयवर, but the correctness of the form is corroborated by the evidence of the equivalent हैमर, in which the *m* cannot be explained unless by admitting an intermediate *mv*. It therefore appears that the word हयवर had come to be considered as a single word instead of a compound. Cfr. the analogous case of तसवर > तसवर.

पतिपाह थां...Cfr. परै तुझ दिजौ तणी पातिपाई (*Gaṇa Rūpaka, Ādhā Kisanā rō kahiyō*, 39).

15. The form स्रजि, which is found in the MSS. DNP, points to an influence of the Thālī. Cfr. ससुई (G) in the next verse, and चागरै (JT), in verse 18.

16. The reading दुङ्ग for बिङ्ग is an evident modernisation : बिङ्ग is the regular Old Western Rājasthānī form (see *Notes*.. etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलीधर < कुलोदर, and carries the meaning of कुल रौ उदार करणवाली. The weakening of the initial कु into क° is probably to be explained as due to the influence of the long vowel *o* in the syllable following. Cfr. कमोद (< कुमुद) in *vac.* 244, below. The word कलोधर is common enough in Dīṅgaḷa poetry, and is always written क°. Other similar compounds in °जोधर are : पाटोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nīsānī Ratana Mahesulāsōta rī, Ādhā Kisanā rī kahī*, 3), and वंसोधर (*Gīta Cāhucāṇa Vīrama De rō*,

६० वचनिका रा० रतनसिद्धजी री महेसदासौत री ।

Ādhā Mahesa Dāsa rō kahiyō), which is equivalent in meaning with our कलोधर

For the meaning of st. 15-16 cfr सूजा दिस जैसाह । विदा कौधौ जिण वारे । दोय साहिजादां दिसौ । अक जसराज अधारे ॥ (*Sūraja Prākāśa, Kaviyā Karaṇī Dāna rō kahiyō*).

17. सुस्सलिमाण The substitution of *i* for *a* in open syllables is one of the characteristics of Māravārī. Cfr खिमा < Skt. चमा ; किंवाड < Skt. कपाट ; किन्या < Skt. कन्या, etc. It is reasonable that in the old poetical language where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter. The bards and pandits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the जतियाँ री बोलौ, the so-called peculiar jargon of the Jains.

18. हँनि, the weak form of हँनौ, the locative of the present participle हँनउ used absolutely as a postposition of the ablative [see *Notes*.. etc., § 72 (10-11)]. Cfr. the plural masculine form हँना used in verse 10.

साहि, for साह. Here the *i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the *i* has probably only a euphonical value.

19. हाडा, गडौ. In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr अराबाँ in the next stanza), but I could not do so in the present case, as words like हडा and गडौ would be unintelligible.

20. अराबाँ, for आ², the initial long syllable being shortened to suit the metre.

हलौला हिलै. Cfr हलाबोल हैजम हालै हलौला (*Gaja Rūpaka, Ādhā Kisanā rō kahiyō* 15). The word हलौलौ seems to be indicative of the swarming or flooding of a large multitude in

motion My assistant Bāratha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाणा रै घरै हालौलौ हालै “ In the house of that man there is a great swarming (of servants, horses, camels, etc.).”

सम्प. This is apparently for सम्प, a word which does not seem to have been unfrequent in Old Dīṅgaḷa, as evidenced by the three examples following : पाधरौ सम्प दल चादि पूरि (Jēta Sī rō Chanda, Anon., 127). सतलज्ज लङ्कि सुलिताण सम्प (Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 161). सेन समूह चलन्ता सम्प (Gīta rājā Rājya Sīnghajī rō, Deser. Cat., Sect. ii, pt. i, MS. 6, p. 52b). The meaning of the word is not clear, but it must be something like “ a body, a compact formation, etc.”

21. कठङ्ग चलै. Cfr. कठङ्ग त्रिथौ पोटि हालै कठङ्ग (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 14), and : कठङ्ग काँठलि मसन कुञ्जर (Sūra Sīnghajī rā gīta, Lāḷasa Kheta Sī rā kahiyā, 3).

22. सामन्द् फट्ठं Cfr. मरवाडि सेन हालिय मसन । साइयर जाणि फाटा सपन (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 363). Also, रिणा उक्कटे घाट हिन्द रवट्ठं । सम्भो सामन्दा जाणि फाटा समट्ठं (Gaja Rūpaka, 19).

कौजै पट्टट्ठं. Cfr. st. 44. below. Also : पाधरा किया पथे पट्टट्ठं (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 199), and पाधरा करट्ठं गाहिउ पट्टट्ठं (Jēta Sī rō Chanda, Anon., 89).

23. चलन्ता दसा. Notice the peculiar use of the pronominal adjective इसौ in this construction Cfr. बहन्तौ इसौ, in st. 21. For the meaning, cfr. पगे हालता उड्डता मिमा पट्टौ । धकावे लिज्जै मारि तेरे धनहुँ ॥ (Gaja Rūpaka, 17)

25. पाधरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खेत. Cfr. खडे पाधरै खेति आयौ खुरम्भं (Gaja Rūpaka, 40).

28. पडिगाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि गाहण “ crusher (of enemies) in battle.” But from verse 82, it is plain that we have here only one word not two. Comparing the two passages, where the word occurs, it

-seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." (Cfr. also : प्रवर तूँ भँजै पतिसाहँ । प्रवर पड़िगाहै पतिसाह (Vela rājā Rāja Singhajī rī, 13. Deser. Cat., Sect. ii. pt. i. MS. 21). and : पयालु सेस पड़िगाहियौ । बाँह रजौ रवि कादयौ (Karilla rāra Sūjē rā, 2. Deser. Cat. Sect., i. pt. i. MS. 18. p. 67a).

29. अविचट, for अविचाट, a word whereof the meaning I have not yet been able to ascertain with certainty. Bārathā Kisora Dāsa takes it to mean "Muhammadan," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : खगभाट मुँह बह याट खेसण वाट दह अविचाट (Bhākhaṭi rāvaḷa Bhīma rī, Āsiyā Pīra rī kahī, 4); बाड-डिया अविचाट । अणभंग सुत ऊँदै तणा (Dūhā rāva Amara Singhajī rā, Bārathā Narahara Dāsa rā kahiyā, 299), विकट याट अविचाट (Gīta Rāma Singhā Ratana Sīhōta rō, Ādhā Khumāṇa rō kahiyō, 1), and आनोपन अविचाट पिता चौ ऊधरे पाट (Grantha Rāja. Deser. Cat., Sect. ii. pt. i. MS. 14. p. 28b).

चगाहटाँ . (Cfr. पसार महपा पाखली । चारण भाट चगाहटा (Phutakura Gīta, Bārathā Mahesa Dāsa rā kahiyā) Also : चारण भाट चगाहटाँ (Kuṇḍaliyā Rūpāratī Pātāratī rā, Mūhara Cāpē rā kahiyā, Deser. Cat., Sect. ii. pt. i. MS. 21. p. 132a).

31. वे, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives Cfr. st 130, below. Some MSS. write ववे.

हेवै, as I explain it, is from Old Western Rājasthānī हदवद < Skt. हयपति "Lord of horses," an equivalent of असपति < Skt. असपति. It was in origin an epithet of the Mughal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadan." In हेवै दरबारि "at the court of the Emperor" (Gīta Ratana Mahesadāsōta rō, Ādhā Kisanā rō kahiyō), the word is still used in its original meaning of "Emperor". The oldest instances of the use of हेवै (हदवद) I have come across, are found in the Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 291, and in the Vacanikā Acaḷa Dāsa Khīcī rī, 170.

अमजाल is used in the anonymous Jēta Sī rō Chanda, 276.

वचनिका रा^० इतनसिङ्गजी री महेसदासौत री । ६३

34. चामरिचालु . Cfr. *Rāṇā Jagata Sīṅghajī rī veli, Ādhā Kisanā rī kahī* 16.

35. नाइ, an abbreviation from Skt. चातनायिन ? The word is frequent enough in ḍiṅgālā poetry, and is often used in the general meaning of "enemy." Cfr. नाइयाँ उरै खइ कुँत वेह (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 388), and : नाइयाँ तणे बाजद तिथम् (*Ditto*, 386).

37. सुकर. The सु is merely pleonastic.

38. Cfr. आयौ सुरधरि मखिखै धिर मेघाडम्बरि, and : पाइ लगे खटवीस वंस] सिरि दुलते चमरि, (*Nīsānī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 9).

42. खेहारव डम्बर....Cfr. किआ गिरव्वर धूँधला खेहारवि डम्बरि, (*Nīsānī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 14).

वोम विचालै ..Cfr. उड्डौ गिगिनि वीजो इ खम्भू (*Jēta Sī rō Chanda, Anon.*, 298).

43. धि गCfr. मृम्भदँ मिरिष मिल्थिम्भ मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक आहँ ..Cfr. चन्देरी नाँई चङ्गि चाड़ि, (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 127), and चहवाण चूरि चाड़िया चङ्गि, (*Ditto*, 121).

45. सेन इसा. Note the employment of सेन as a masculine plural. For two similar instances, cfr. खुदालम्भ रा सेन माथै खुरम्भ (*Gaja Rūpaka*, 17), and : कसखै बिन्हे सेन दिक्खे केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Vīthū Sūjō, सेन is always used as a masculine Cfr. st. 70, 71, 137.

उल्लिखि ..Cfr. इसौ उल्लिखौ फौज (*Gaja Rūpaka*, 8), and : रिषा उल्लिखै थाट हिन्दू रवई (*Ditto*, 19).

46. गूँडलिऔ राज ..Cfr. गूँडलि रजौ गयणु गहबरिया, (*Jēta Sī rō Chanda Anon.*, 316).

47. देढालै, a locative singular form from a substantive देढालौ "sight, view". For different inflections of the same. cfr. the examples following : देढालु (nom. sing.) ऋवउ दुह दलाई (Jīta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 82), दुवै साह मैमन्त ऋवा देढालै (loc. sing.) (Gaja Rūpaka, 24). and : फौजौ दोडवाँ देढाला (nom. plur.) ऊवा (Mohilāi rī vāta, in Mūhaṇḍa Nēṇa Sī rī Khyāta).

बाजार भंडा...Cfr. डेरा किष्ठा बाजार कराया (Vacanikā Acala Dāsu Khīcī rī, 48).

49. मिले, a strong form of the ordinary conjunctive participle in °i, corresponding to Gujarātī मिली. The preference for the weak termination °i of the conjunctive participle is one of the characteristics of Māravārī, whereas Gujarātī always uses the strong termination °ī. In Dīngāḷa poetry the strong termination is quite frequent, but it always occurs under the form °e. For the interchange of ī and ē, which is as old as the Apabhraṃśa, cfr. Notes, etc., § 7 (2).

52. वाणेन For the suffix °ēta, see the note to stanza 150.

पौथल, उदिल (°ल) are poetical forms of प्रियीराज (or °सिङ्ग) and उदैसिङ्ग. In both cases, the °la is a merely pleonastic appendage, etymologically identical with the °la in the diminutive suffixes °illa, °alla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the Dīngāḷa rā sabada or "Collection of Dīngāḷa words," contained in MS. C. 36 (see my *Progress Report* .. etc. for 1915, p. 70).

काखँ, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravārī prose as well. Cfr. the instances following :—बागै जाय देखे तो काखँ "As he advances and looks on, what (does he see) !" (Pābūṇī rī rāta, in Mūhaṇḍa Nēṇa Sī rī khyāta), पाबूजौ कहियो रे काखँ है "Pābū said : What is that ?" (ibid), काखँ कियो जीईजे "What should be done ?" (Meratū rī khyāta, in MS. 12 (f.), of *Deser Cat.*, sect. i. pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt राज्य), as also shown by the archaic form राजि. In modern Māravārī the word is still used as an honorific pronoun

राज जितरौ...Cfr. आप जितौ अवर कुण जाणै (*Vacanikā Acaḍa Dāsa Khicī rī*, 18).

दुइ राह "the two paths, i.e. Hinduism and Islam." Cfr. दुइ राहौ का पतिसाह (*Nisāṇī Sāhiyahā pātisāha rī. Āḍhā Mahesa Dāsa rī kahī*, 1).

54. सूरण समहर. Cfr. रण सूरण (*Gīta Bhagavāna Dāsajī rō, Bārathā Mahesa rō kahiyō*, 2), and : गजंसाह सूरै इसौ गजगाहं (*Gaja Rūpaka*, 38).

समहर, for समर, a poetical form, with anomalous insertion of *ha*. Cfr. the case of आपहरौ, cited in *Notes...etc.*, § 38.

55. चढण जल...Cfr. चाढि सै बंसि नौरं (*Gaja Rūpaka*, 26.) Cfr. also st. 60. below.

58. रिण कालौ. Cfr. st 237. below. Here one might be tempted to read रिण कालौ (काहौ) "the frantic in battle" (cfr. रण गहिलउ, in *Jēta Sī rō Chanda. Vīthū Sūjē rō kahiyō*, 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the *Vacanikā* there are no instances of any dental *l* rhymed with a cerebral *ḷ*.

59. मारण मरण करण रण माधौ, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Ḍiṅgaḷa poetry, internal rhymes are one of the most important factors of perfection.

61. सरस is in origin an adjective meaning "good, excellent," but is often used in the comparative sense of "better, preferable, more, etc." to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like सँ—, in connection with the idea of opposition or contrast.

65 चौ. The adjectival postposition of the genitive चौ is not unknown to Ḍiṅgaḷa poetry, and the Cāraṇas explain it as a

Dekhanism, or a peculiarity of the Marāṭhī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the चउ postposition seems to be used only exceptionally. In the present case, the Poet could have written रौ, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: बंस चौ दौवौ sounding more harmonious to the ear than the comparatively hard बंस रौ, दौवौ.

सबलौ लाज...Cfr. मरण कौ लाज (*Vacanikā Acala Dāsa Khicī rī*, 134).

71. भलाई, a plural neuter form of the adjective भलौ "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Māravārī, coupled with the emphatic particle ī. For instance: आज ? भलाई जावौ . May I go ? By all means, go ! "

72. जड़ागि < Skt.* जटाग्रि (?) "a lamp (?)." Cfr. Skt. जटा-
बालः "Flame-tufted, a lamp" (L.). Cfr. जड़ागि ब्रजागि (*Cāhuvāṇa*
Balū rō gīta, Bārāṭha Mahesa rō kahiyō, 3).

मिलैगिर for मलयगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लिआगिरि हलकारिआ मुंहडा आगि धरि (*Nisāṇī Mahesa Dāsa*
Daḷapatōta rī Ādhā Kisanū rī kahī, 3).

73. जाइ is prosodically worth two *mātrās* only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जम्पे जैकार. Cfr. जम्पियौ जैजैकार (*Sodhā Bhākhara Sī rā*
Chanda, 4).

77. न्दाराजा राज .Cfr. माहजहाँ काइम सदा तेरौ पतिसाई (*Nisāṇī*
Sāhijahāṇī pātisāha rī, Ādhā Mahesa Dāsa rī kahī 4).

78 ff. The whole of this *āśā vacanikā* seems to have been composed after the model of the *biruṭārūṭī* in the *Vacanikā*

Acala Dāsa Khicī rī, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the *Āraṇas* in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāraṇī* mentioned above, but for a few differences in the reading: दुब्बोण माण अरजन्न बाण । भुजबली भौस । खुरिमा सोस ॥ (*Vacanikā Acala Dāsa Khicī rī*, 129)

81. हेलौ हमौर *Bārāṭha Kisora Dāna* understands "a Hamīra of liberality." The literal meaning of हेलौ seems to be "waves," like in the phrase: दरियाव री हेलौ आवि, but here the word is used metaphorically in the sense of "waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. हेलौ हमौर कइडु हरौ । वेलु कोलु नांखे वले (*Karitta Ūḥara Harā Goinḍāsōta rō, Sāḍū Rāgho Dāsa rō kahiṇō*, see Descr. Cat., Sect. ii. pt. i MS. 8. p. 108 b). As regards "Hamīra", it is difficult to say whether the Poet here means *rāva* Hamīra of Rīṇathambhora, or *rāṇō* Hamīra of Cītorā. In the two passages quoted below, from the *Vacanikā Acala Dāsa Khicī rī*, it is the former Hamīra who is meant: हमौर मति, 129. इठ कौ राउ हमौर आयस्यौ, 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following: हेलु हमौर (*Rāu Candrasenā rō rūpaka, Bārāṭha Āsā rō kahiṇō*, 17). In the two places following, the person meant seems to be the *rāṇō* of Cītorā: हेलु हमौर हमौर हर (*Gīta Gūhildōta Gokaḷa Dāsajī rā, Bārāṭha Mahesa rā kahiṇō*), हाथि हमौर सवाई होइ (*Rāṇā Japuta Siṅghajī rī relī, Āḍhā Kisanā rī kahī*, 4).

82. विभाङ्गहार "destroyer". Cfr. *Misraṇa Murāri Dāna's Dīṅgaḷa Koṣa*, ii 242. Cfr. also: षडाविभाङ्ग (*Gaṇa Rūpaka*, 2).

राजान कै गजबाम. Notice the use of the genitive postposition का, instead of री. In the rhymed prose, called *vacanikā*, the use of the Hindi postposition in the place of the Māravārī one is customary and authorized. The fact is probably an indication that the *vacanikā* of the Māravārī is an imitation of some similar composition of the Hindi or Hindū-tānī, possibly the *daravēta*.

फूलफगर for "पगर" a scattering of flowers". The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprāṭihārgas* of the Arhats. Cfr. *Notes...etc.*, App. No. 8. Cfr. also, *निहाँ पुष्पप्रगर कराविद्या* (*Iditto*, App. No. 5).

जवाधि जलहर "a cloud of *javādha*". Khiriyō Rāma Dāna of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīngāḷa. Cfr. the examples following: सुगन्ध जवाध (MS. जवा^०) सौरभ फूटै सग्यो (*Guṇa Gāta Sodhā rāṇi Rāi Mala rā*, Descr. Cat., Sect. ii, pt. i. MS. 5. p. 181b). श्रौखण्ड सुजल जवाधि (MS. जवा^०) सङ्गि मणि भूषण निज वाम (*Grantha Rāja*, 21). In the *Khyāta* of Mūhaṇōta Nēpa Sī—which was composed about the time of our *Facanikā*—I have found the entire phrase *javādhi jalahara* used twice as an epithet in apposition in the passages following: रावल भौम हरराज रौ...वडौ ठाकुर छवौ... वडौ माणङ्ग जवादिजलहर पातसाह अकबर कनै घणा दिन चाकरी कौवी (*Bhāṭiyā rī khyāta*); and: तलाव माहै रा' नौ बौ सौमलौत कसतूरियौ भिरघ जवादिजलहर भौलै है (*ibid.*). For the use of जलहर (< जल धर, "a cloud") in Dīngāḷa poetry, cfr. the two examples following —धर उन्नर जलहर करै बिड़काउ सदाई (*Nīsāṇi Sāha Jahā pātisāha rī Ādhā Kisanā rī kahī* 6); जाणै जलहर बूढिया (*Kutab Dī sāhijādē rī vāta*, Descr. Cat., Sect. i, pt. ii, MS. 18 (n)).

83 उम्बर. for ऊम्बर. A similar case of intervocal *m* being reinforced into *mb*, is उम्बारत (< इमारत), occurring in the *Khyāta* of Bikaner, by Siṃdhāyaca Dayāḷa Dāsa (*Descr. Cat.*, Sect. i pt. ii MS. 1). In कोरभ (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

आरिख इन्द रा Cfr. आरिख इन्द, (*Jēta Sī rō Chanda*, Anon. 194), and आरिख इन्द (*Rāraḷa Samara Sī rā qīta Bārāṭha Mahasa rā kahiyā* ii. 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyaṇō*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तबखार तालै. Cf. दिल्ली मुलतान खग तालै (*Facanikā Acala dāsa Khācī rī* 18)

खांडां री खाटखड़ि .Cfr. खाटखड़ि भाटभाड़ि खांडां डण्डखड़ि खैले (Ditto, 50).

अखिखानि, <Skt. ख्याति 'renown fame, celebrity', hence 'history'. Modern Māravārī now has ख्यान, and the word is used to designate a chronicle or historical account in Māravārī prose. Cfr. अखियान वान चापा उबारि (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 192).

मतवालां अं .Cfr. के मतवाला कौ नाई लड़थड़े लोड़े (Vacanikā Acaḷa Dāsa Khīcī rī, 101).

85. In a MS. from Phajodhi (see *Descr. Cat.*, Sect. i, pt. 1, MS. 15, c). I have come across a *gābhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gābhās*. The *gābhā* is in corrupt Apabhraṃśa, and runs as follows :—

देवाण वरं सिखाण दरमणं
गुरु नरिन्द सम्मानं ।
गई भूमि द्विज नई
पामिज्जइ पून्यि रेहा ई ॥ १ ॥

86 जीवतसिद्धि .Cfr. Nīsānī Mahesa Dāsa Daḷapatōta rī, *Āḍhā Kisanā rī kahī*, 6.

भली कहौ...etc. Cfr. घौदणराइजो आख्यो कहौ मन कौ लहौ (Vacanikā Acaḷa Dāsa Khīcī rī, 25)

परिजाज दुहा. Bāratha Kisora Dāna tells me that the term परिजाक is used to designate any poems, whether *dūhās*, or *gītas* or *karattas* etc., which are imbued with the *vīrarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijātū dūhō* is the following —

डार विलुं धै गिड़ वलै
गिड़ रोकियै न कोय ।
सूर जेथो रोकियै
कलहल तेथो होय ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."

१०० वचनिका २१ रतनसिद्धिजी री महिसदासौत री ।

87. करिवा भारथ .(Cfr. करनाजण विवनउ करिय कय (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 92). जुधि करण कय (Ditto, 247). (Cfr also करेवा महासूर भारथ कय' (st. 108' below).

89. हँकल कलल. (Cfr किय हँकुल चञ्चल कलल (Jeta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 185) राषि हँकल कलल कहर राहौ (Gīta Jas-ūjē rō, Bārathā Mahesa rō kahiyō 1). The term हँकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr. : हँकल हैमरी (Bhākhari rāvaḷa Bhīma rī, Āsiyā Pīra rī kahī, 1), गहमच राउताँ हँकल हैमरी (Bhākhari mahārājā Gaja Singhari rī, Ādhā Kisanā rī kahī, 1). हँकल हमस मदीमत हाथी (Gīta rāvaḷa Samara Sī rā, Bārathā Mahesa rā kahiyā, ii, 2), करै गौड़ गजराज धजराज हँकल कलल (Gīta mahārājā Anopa Singhari rō, Deser. Cat., Sect. ii, pt. i, MS. 6, p. 145a). There is also a verb हँकलणौ "to roar", which is used figuratively to express the roaring of a man fuming with anger, in the two examples below : उकमं समो हँकले दिनुषाणं (Gaja Rūpaka, 41), काल मेलण खलौ हँकलै कालिका (Gīta Cāhuvāṇa Virama Da rō, Ādhā Mahesa Dāsa rō kahiyō, 2).

91. बडा जह " the great throngs (of the elephants)". Cfr. गदिषिगं जूहौ (Rānā Jagata Singhari rī veli, Ādhā Kisanā rī kahī, 2). वहे राहि गैजूह फौजाँ (Gaja Rūpaka, 16).

बसामाल, for बमाल, a poetical license, introduced to suit the metre. (Cfr. दुबड़, for दुडू, st. 117 : लिखा, for खी, st. 216.

92 तिआँ चोपड़. वर्रं. These two lines are identical with two lines in Gaja Rūpaka, 52, the only difference being in the readings . तन्नूँ (for तन्नं). and वर्रूँ (for वर्रं).

घणूँ, the neuter singular form of the adjective घणौ, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inas-much as in Māravāri the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in Māravāri, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. (Cfr. भलौ, st. 71, above

93. वणै जाणि...Cfr. वणै जाणि पादाड हेमङ्गवाला (*Gaja Rūpaka*, 52). Also वणै जाणि सामन्त श्रीरामवाला (*Ditto*, 47).

102. बे पक्क भन्ना. Cfr. बे पक्क लुड (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 51).

पड़ख्यौ जिखौ तोड़...Cfr. पड़ख्यौ सतुच्छ (*Ditto*, 346; also *Sūra Sīnghajī rō Chanda*, Deser. Cat., sect. ii, pt. i, MS. 25a p. 42b)

हाम पूरन. Cfr. पूरवई हाम (*Jēta Sī rō Chanda*, Anon., 389), हथियार हथियै पूरवण हाम (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 252)

103. जलं अङ्गुली...Cfr. पौवन्ति अम्ब अकखौ पाणि (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 276); पाणेण पिथइ जल (*Ditto*, 345); जल पिथै अङ्गुलि (*Sūra Sīnghajī rō Chanda*, p. 45a).

उअब्बं, for अउब्बं, the vocal metathesis being introduced only for the sake of the *reṇṇasaṇṇī* (see Introduction).

105. कवाणं गुणं...Cfr. कम्माण गोण घातइ कुरङ्ग (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 287); गुदडियउ दिथइ गुण अण घौव (*Ditto*, 312); कम्माण गोण मालै कुरङ्ग (*Sūra Sīnghajī rō Chanda*, p. 46b)

राम वागाँ. Here Bārāṭha Kisora Dāna understands राम as separate from वागाँ, and as meaning "the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes, I have never found the term राम used by itself, but always in connection with वाग "a bridle, reins". Examples of the use of the two words in old Dīngāḷa, are : वालियइ राम वागाँ विसेखि (*Jēta Sī rō Chanda*, Anon., 399), वालइउ ससोमउ रम्य बम्भ (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 240), साँगुलइ राम वागाँ समोहि (*Ditto*, 376).

106. गिरावै जिक्के...Cfr. खण्डरइ जु चाँठ भौति खण्ड (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō*, 346); खण्डरै प्राणि है भौत खण्ड (*Sūra Sīnghajī rō Chanda*, p. 42b).

पाँचि, for प्राँचि < प्रमाण, an instrumental form. Cfr. चाप प्राँचं st. 122. below. Cfr. also : प्राँचि खम्भ (*Jēta Sī rō Chanda*, Anon., 161), भुजाँ प्राँचि (*Gaja Rūpaka*, 48).

१०२ वचनिका रा° मतनसिङ्गजौ रौ महेसदासौत रौ ।

अपा ओइके...Cfr. बाया नह धौजइ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 338).

108. कसे जीण.. Cfr. ताजौ तुरङ्ग ताणैय तङ्ग (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 369).

110. मेचिहच. The reading मेलियाँ of INRS is worth noticing. It is evidently a modernization of मेल्हच, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravārī. Similar instances of old locative-instrumentals plural in °e having been transformed into genitive-obliques plural in °ā, are very frequent in all later MSS. of old Dīngāḷa poetry.

111. पड़नाँ दिखे...Cfr. डिगना जिसा आभ नूं यक्ष दोजे (*Gaja Rūpaka*, 48). The metaphor is very common in Dīngāḷa poetry.

काच सीसौ. Cfr. भागौ सीसौ काच भनै (*Gīta Gokula Dāsa Manoharadāsōta rō, Ādhā Mahesa Dāsa rō kahiyō*, 3).

112. वेदो. For वेदो ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोक्त which is metrically impossible. A similar case is हिन्दुखो (for हिन्दुखँ) occurring in the phrase हिन्दुखो राण (*Guṇa Gīta Sodhē rāṇē Rāi Mala rā*, 1).

113. जगच्छेठ. Cfr. जमिजेठ, in *Jēta Sī rō Chanda* Anon., 83.

नाणै, for न याणै < न जाणै. For the proclitical use of न, cfr. *Notes*, etc., § 103.

114. रिमां याठ गाछै. Cfr. गजसाह माकौ गज[ँ] याठ गाछै (*Gaja Rūpaka*, 11).

प्रचारि...भामाडि. (Cfr. प्रियकी जिसा सोद साछे पडाडि। मुने हाथिचौ भौम जेही भमाडि (*Gaja Rūpaka*, 49). Cfr. also st 173. below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 32).

दुखडं, for दुडं.

116. चक्की for चक्क, (?), an instrumental plural form (?) In this particular case the change of *e* into *i*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसीसै गुणं...Cfr. ताण्डै कमाण अड्डार ठङ्ग (*Jèta Sī rò Chanda*, Anon., 277), and: ताण्डै कमाण पडैतीस ठङ्ग (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 148).

119. वाचै कुराणं. Cfr. कदौ करमि वाचदे कुराण (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 147).

कुल^२. Here the lengthening of the *u* is, of course, only metrical. Cfr. उदिआसिङ्ग, in stanza 3 above, रायाँ साल, st. 168, रायासिङ्ग, st. 193.

122 आप प्राणं, an instrumental form identical with अप प्राणि occurring in *Jèta Sī rò Chanda*, Anon., 29, 177, 200

दणै मारि...Cfr. पाड्डैज भमन्ता गयणि पङ्गौ (*Jèta Sī rò Chanda*, Anon., 273), आयासि पङ्गि पाड्डर अभुन्न (*Jèta Sī rò Chanda*, *Vīṭhū Sūjè rò kahiyò*, 148), मूगले जनावर बाणि मारि । आयास हँत आषर उतारि (*Ditto*, 160).

124. कसै हाथलां...Cfr. कसै सार मेराग मोजा क्रगन्न (*Gaja Rūpaka*, 44).

गुपनी कतौ...Cfr. गुपनी चकं मार पडा गुरज्जं (*Ditto*, 34).

कसै आवधां...Cfr. खड्गोसि डडायुध बचदँ खिति (*Jèta Sī rò Chanda*, Anon., 276).

125. भुयणं कबाणं...Cfr. भुयणं कबाणं खली ढाल मुज्जं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *e* and *o* is a very interesting phenomenon of Māravārī phonetics. Another instance is न्दौल for न्देल < मन्दिल. (Cfr. the parallel forms बोर, बेर : Skt. बदर).

२०४ वचनिका मां गतनसिद्धजौ री महेसदासौत री ।

131 कड़क्खे. Cfr. कड़्खौ खान कमाल सिरि। बीज जिहौ वडमन्न
(*Vacanikā Acala Dāsa Khicī rī*, 51). कटक्कां कड़े चादि बेवै कड़क्खे
(*Gaja Rūpaka*, 24).

कसस्सै. Cfr. कसस्से बिन्है सेन दिवैस केरा (*Gaja Rūpaka*, 22).

132 साख साख. Cfr. सुरिताण तण्डे दलि भाख सकव (*Jēta Sī rō*
Chanda Anon., 299).

लाखौक "(a horse) worth a *lakh* of rupees," hence, any
good horse. The word is used in its original adjectival mean-
ing in the passage following : लाखौक तुरङ्गम मूलि लखव (*Jēta Sī rō*
Chanda Vithū Sūjē rō kahiyō, 281) In the following, it is used
as a substantive : लाखौक मुखि दोन्हउ लगाण (*Ditto*, 352).

कोरम्भ. for कूरम < कूर्म. Note the change of *ū* into *o* and the
re-enforcement of *m* into *bh* (Cfr. note to st 83).

133. वैकुण्ठ सँ...etc. (Cfr. विसनपुरौ का विसनलोक आया । बद्रपुरौ
का बद्रलोक आया । ब्रह्मपुरौ का ब्रह्मलोक आया । इन्द्रपुरौ का इन्द्रलोक आया
(*Vacanikā Acala Dāsa Khicī rī*, 175)

कविलास. Note the insertion of euphonic *r* before the *i*.
The form is much older than the *Vacanikā*, for the insertion of
the *r* must have taken place at a time when the word was still
written and pronounced कइलास, i.e. during the Apabhraṃśa or
Old Western Rājasthānī period. For the use of the form कइलास
in Prakrit, see Pischel's Grammar, § 61. (Cfr also the prefixing
of *r* in Prakrit (*Op cit.* § 337)

135. जइल्ले. Cfr. आनसबाजौ जइल्ले (*Vacanikā Acala Dāsa*
Khicī rī 161), and : अगनि सोर जइल्ले लाय धर अम्बर लयो (*Sūraja*
Prakāśa, Kariyā Karaṇī Dāna rō kahiyō)

136. दानव. It is surprising that all MSS. with the only
exception of T. should here read मानव, a word the meaning of
which is but a repetition of the नर, with which the line begins.
Apparently, the Poet had actually written मानव, probably in a
moment of absent-mindedness.

137. कडे सर सान्हा. Cfr. st 159

139. जाणि कबूतर...Cfr. खिति करदं कबूतर फज्ज खण्डि (*Jēta Sī rō Chanda*, Anon., 380).

142. निगेम is explained by Bārathā Kisora Dāna as वेद रे मारग चालणवाली, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगेम. The word is quoted in the *Diṅgaḷa rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage : करि कथा निर्मल भव गेम कट्टि (st. 139). It would therefore appear that निगेम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless free from sin." This explanation is supported by the way in which the word is employed in the two passages following : निकल[ङ्ग] निघट निपाप निगेम (*Veli Rāthōṇa Ratana Sī Khēvāvata rī*, 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and : नर जुष छया निगेम (*Dūhā Kūpā Mahirājōta rā*, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *tirtha* of salvation, by the bards.

143. गैयहण. Cfr. गहणि गैजूहां (*Rāṇā Jauṇa Sīṅghaṇī rī vḷi, Āḍhā Kisanā rī kahī*, 2).

144. चौथा पौहर. Cfr. चारि पहर लाग़ा । कूभाज वामा (*Vaca-nikā Acaḷa Dāsa Khūcī rī*, 101).

हाथूके. Cfr. आफलिया कूके दूके चाववि हाथूके डैरान (*Gīta tāṭakō Gaja Sīṅghaṇī nū, Bārathā Goyanda Dāsa rō kahiyō*), चारार्वा जपडि हाथूके पडि हींच (*ibid.*), and चिंचियौ गज पौजौ हाथूकौ (*Gīta Karanū Ratanaṇṇa rō, Ratana Rūpā rō kahiyō*, Descr. Cat., Sect. ii, pt. i, MS. 8 pp. 197b-198a).

ठाकुरो, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhraṃśa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhraṃśa into Old Western Rājasthānī (Cfr. *Notes, etc.*, § 67). In modern Māravāṇī the °o ter-

mination has disappeared, the vocative plural having merged into the oblique-genitive plural form in °रौ (Cfr ठाकुराँ

बाजौ रहै. A metaphor borrowed from the game of chess (Cfr. बाजौ रहै निबाव कौ जीविचै मधूकरि (*Nisāṇī Mahesa Dāsa Dala-patōṭa rī, Ādhā Kisanā rī kahī*, 7).

चापे, the plural nominative form of the reflexive pronoun चाप. used in substitution for the first personal pronoun plural. In Māravārī, चापे is always substituted for रे (< चन्हे), when the person addressed is included by the speaker (see *Notes*, etc., §§ 85, 92).

भारथ रा भरभार . Cfr. भारत जइतसौ भलिय भार (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō* 210).

146. तोग. for तेग ? Bārāṭha Kisora Dāna understands the word to be a conjunctive participle, meaning उढाय नै, but such an explanation hardly seems to be possible. It is obvious that here तेग must be a substantive. The MSS. DJV read तेग. If तोग actually stands for तेग, we have here a change of *e* into *o*, analogous to the change of *o* into *e* which has taken place in the word गेहूँ, from गोहूँ < Skt. गोधूम.

147. ताणि मूँख Cfr. तुडिनाण जभो डखो मूख ताणें (*Gaṇa Rū-paka*, 40).

148 रतनागिर, for रत्नाकर "a jewel-mine" a poetical equivalent of the name रतनसिद्धि. रैषादर, st. 151, is the same word, but under a Prakrit form.

153. चित पुड़ि "on the battle-field" Here the locative singular form पुड़ि (from पुड़. पड़ "a table, board, etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Dīngā poetry, analogous instances of the use of पुड़ are very frequent I quote some below : मड़ि पुड़ि (*Jēta Sī rō Chanda*, Anon., 321), मेदणि पुड़ि (*Ditto*, 304), रेणा पुड़ि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 287), गयन पुड़ि (*Ditto*, 315), इल पुड़ि (*Vacanikā Acala Dāsa Khīrī rī*, also *Bhākhayī rāva Suratāṇa rī, Ādhā Durasā rī kahī*).

वंस वधारण...Cfr. वान वधार (*Gita Rāma Siṅghajī rō, Bārathā Mahesa rō kahiyō*, 3). वानौ वधारे निय वंस (*Gita Rā Kūpā Meha-rājōta rō, Āsiyā Karama Sī rō kahiyō*, 1). वीकां वंस चढावै वान (*Sūra Siṅghajī rī velī, Gādāṇa Colā rī kahī*, 12). वान वधारे खूजा(?) वानैत (*Ditto*, 13).

154. रमण...रुकर रस. Cfr. 162. Cfr. also : रयणि रमाउँ रुकि रसि (*Velī Rāthōra Ratana Sī Khīrārata rī*, 23).

155. गजदाल is the reading of RS., all the other MSS hav-
ing खग दाल. Possibly the latter is the original reading, but it
does not seem to be capable of giving any good sense.

159. ऊडे सर ... Cfr. अखित सर ऊडलै आवधे आरत्ताँ (*Gita rājā Rāya Siṅghajī rō*, Deser. Cat. sect. ii. pt. i. MS. 6 p. 73b)

160. घणि वाजिच... Cfr. घण अहिरण घण घाउ (st. 171), and
also : घण घाउ (st. 161).

163. मड़दाना "the neck (?)". The word is used once in the
Jēta Sī rō Chanda, by Viṭhū Sūjō, 247, but unfortunately the
sense of the passage is not quite clear : मड़दानद अरणी प्रीभ गति.

165. धामाजागर "battle (?)". Cfr. जोध वीच धामाजागरि
Kūpāratu Kesari Siṅghajī rā kavitta, 28).

166. पल खूटा. Cfr. पल खूटौ पतिसाह (*Vacanikā Acala Dāsa Khīcī rī*, 56), and : पतिसाह पर दल पल खूटा (*Ditto*, 126).
The literal sense of the expression पल खूटा obviously is " (their)
flesh, or blood, was exhausted, or dried up ", but the phrase is
used metaphorically as an equivalent of " (they) were reduced
to great straits ", or " were decimated, or defeated ".

मारहये. Cfr. मारहयो बडमङ्गो (*Gita Ratana Mahesadāsōta rō, Ādhā Kisanā rō kahiyō*, 1).

168. मानै. simply : " great " Cfr. st. 191.

169. भवसि, for भविष्य "the future, fate, destiny" (?) Such
seems undoubtedly to be the meaning of the word in the follow-

ing passage from the *Vacanikā Acala Dāsa Khōrī rī* : बाहिणी भोनि कौ नौ भवसि यावै (25). But in *Gaja Rūpaka*, 37. भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्यां भिल्लै भाख अत्रेक भनी . From the last-quoted passage as well as from the following : असपति खाग उभारि । भुज जाँ भिड़ भागा भवसि (*Dūhā Amara Sīnghajī rī, Bārāṭha Narahara Dāsa rī kahīgā* 241), I assume that the meaning of the word must be "enemy" a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174 आकारौठ. Misraṇa Murāri Dāna, in his *Dīngalā Koṣa* (ii. 465), gives the above word as an equivalent of जुध "battle". Originally, however, आकारौठ is an adjective as shown by its employment in the passage following : इस आकारौठ लड़ाई मची है (*Rāthōṇī rī Vamśārālī*, MS. 15 (c), of *Descr. Cat.* Sect. i, pt. i). Bārāṭha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाणौ बडौ आकारौठ.

176. पड़ियाल is explained by Bārāṭha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पड़ियाल which in the *Jēta Sī rō Chanda* by Viṭhū Sūjō is used twice in the passages following : पड़ियाल धूणि रहुनाथ पासि । विदिसौ सप्रस चडियउ ब्रह्मसि (257), and : पड़ियाल धूणि पउरिसि पूरि । गाजणइ तबइ पइठउ गरुरि (380) In the same *Jēta Sī rō Chanda*, पड़ियाल is also used once in the line following : पड़ियालगि वरसर खेड़पति (389), where rāva Jēta Sī fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पड़ियाल and पड़ियालग must be "sword."

भटकी कटकाँ...Cfr. पैलै वाग उकटिआ भटके विसन्नर (*Nisāṇī Ratana Mahesadāsōta rī, Ādhā Kisanā rī kahī*, 2).

180. रभा not "Rambhā", but simply "Apsaras"

182. भला भमाड़िछा... 'Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world' Cfr. कलाउत भवाड़ै भला खनन कर (*Gita rājā Rāya Sīnghajī rō* Anon., beginning सलख चूँडराउ... Descr. Cat. Sect. ii, pt. i MS. 1 p. 48a). भला भमाड़ि लै भोम खरजण मुदण (*Gita Gīta Sodhē rānī Rāi Mala rā*, Anon. Op. cit. Sect. ii, pt. i. MS. 5, st. 4). भिड़नै भलौ उनराध भवाड़ियौ (*Gita rājā Karaṇa Sīnghajī rō*, *Sādhū Rāma Sīngha rō kahiyō*, Op. cit., MS. 6, p. 123a), and : भवाड़तौ बौक भलौ (*Gita rājā Karaṇa Sīnghajī rō*, *Vīthū Dedē rō kahiyō*, Op. cit., MS. 6, p. 123a)

183. चाले गौ . Here most of the MSS read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *vēṇasagāi*, there can be little doubt that the original reading is चाले गौ . It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūhō* as is the case with stanzas 170, 187, 205, 206, some of the MSS have transposed it to the beginning of the line.

184. चूनाला is explained by Bārāṭha Ki-sora Dāna as रा खाणवाला "flour-eaters, i.e. men, soldiers "

186 भगवानिचै . Here and elsewhere (cfr. पौयलिचौ, st. 58 बौठलिचौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr. रांसण बाग विधूसिचौ करि खोड़ै वानरि (*Nīsāṇi Mahesa Dāsa Dāḷapatōta rī*, *Ādhā Kisanā rī kahī*, 6).

188. खमलौमाण The word is quoted amongst the *Ḍiṅgaḷa rā Sabada* of MS. C. 36. In the *Jēta Sī rō Chanda*, Anon., we find खमलमाण, which is probably the same word. Here is the passage : मुदि खायउ थाउइ खमलमाण (Op. cit., 42). The same phrase खइयो खमलौमाण occurs also in *Dūhā Amara Sīnghajī rā*, *Bārāṭha Narahara Dāsa rā kahiyā*, 371.

205. जिणियार . Cfr. जिणि पदिसौ जिणियारि । जाणि जोनौ जम-वारौ (*Marasjā Gahilōta Gokāḷa Dāsajī rā*, *Bārāṭha Mahesa Dāsa rā kahiyā*, 7). The meaning of the word is obscure. Three MSS.

B G T) substitute जिष वार . In the *Jēta Sī rō 'Chanda* by Viṭhū Sūjō, जिषियार is used twice, and both times in connection with जोध *rāva* Jodhō of Jodhpur : जिषियार जोध जाणद जगत्त. 25. and : जिषियार जोध विवनउ जियार, 38. In the *Amara Sīnghajī rā Dūhā* by Bāratha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिषियार is used, I am inclined to conclude that it is an adjective carrying some meaning like "famous, renowned".

211. सामि सुहलि . Cfr. धर सुहलि (*Jēta Sī rō 'Chanda*, Viṭhū Sūjō *rō kahijō*, 237).

212. चुंगलालाँ दल...Cfr. चुंगलालाँ उचदं रणि चक चूर (*Jēta Sī rō 'Chanda*, Anon., 468). The term चुंगलाल, which is commonly used as an epithet of the Muhammadans, seems to be connected with चङ्गल m. "a claw, paw", and to carry the meaning of "clawed, armed with claws", hence "rapacious".

214. मनमोट, an irregular compound. (Cfr. मनमोट in *Gāta Rāma Sīnghajī rō*, Bārathā Mahesa *rō kahijō*, 3).

दुबाहाँ कोट. (Cfr. दुबाहौ (for "हाँ ?) कोट (in *Op. cit.* 3).

215. सामि तणै...Cfr. सामि हलि कलहिवा जेम सौह (*Jēta Sī rō 'Chanda*, Viṭhū Sūjō *rō kahijō*, 281). (Cfr. also st. 220, below

216. रौठ "battle" See Mīsrana Murāri Dāsa's *Dīngalā Kōsa* ii 467.

218. सुगलालाँह, a plural genitive form from सुगलालौ, a poetical modification of सुगल. (Cfr. मेकालाँ, st. 205). Here the *ā* has not merely a metrical value, but also a grammatical one, it being a survival of the old termination *°hā* of the Apabhraṃśa. (Cfr. *Notes, etc.* § 63). In Old Dīngalā *dūbhās* a large use is made of genitives in *āhā*, which, as they give a very easy rhyme, are always inserted at the end of the lines

चापडै "in battle (?) " (Cfr. चढे चापडै आड्डै थारि चकं (*Gāya Rūpakā*, 32).

225. **खीनाड** is explained by Misraṇa Murāri Dāna in his *Ḍiṅgaḷa Koṣa*, as an equivalent of **जोरावर** (ii. 254). Bārāṭha Kisora Dāna says the word means **दुरख** "a fool" hence : "a hero". ('fr. the epithet of **गहिलौ** "mad", which is commonly given to heroes in *Ḍiṅgaḷa* poetry.

228. **धुबै**. The verb **धुबणौ** is rather expressive of the general idea of "raging, being furious or violent" than any particular meaning like "fighting, sounding, burning, etc.". We have already met this word in stanza 48, where it is used to express the hammering noise of drums and other instruments. In the present passage, it means "to rage or fight with the anger of despair". In the colloquial the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following. **आज घणौ धुबै दे** "It is very hot to-day" **आग धुबै**, etc.

खतङ्ग is understood by Bārāṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (**खतङ्ग रौ बाण**). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of **खतङ्ग** is applied to anything—whether an arrow or not—which goes straight to the point. A few examples of the use of **खतङ्ग** are the following: **खुरसाणौ मङ्गराणौ खतङ्ग** (*Jēta Sī rō Chanda, Vīthū Sūjē rō kabiyō*, 153). **खुरसाण तणे वाहिय खतङ्ग** (*Ditto*, 168). **तौखा नैण खतङ्ग** (quoted by Bārāṭha Kisora Dāna from some poem in his memory). **खतङ्ग बात करौ** (*ditto*, from the colloquial).

230. **पटाँ** "foil-swords", or rather any sword which is used for the Rajput dance with swords (**पटे रमणौ**). Here apparently the word is used metaphorically: the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below however, **पटौ** seems to be used in the general meaning of "sword": **भाखी भंभार पड़े पहार** (*Jēta Sī rō Chanda, Vīthū Sūjē rō kabiyō*, 385).

231. **कटै कर...** ('tr. कड़ड़न्नि कन्ध कोपर करङ्क (*Jēta Sī rō Chanda, Anon.*, 477)

११२ वचनिका रार् रतनसिङ्गजी री महेसदासौत री ।

233 निराट अलम्प Cfr. अकेलौ निराट (*Vacanikā Acala Dāsa Kheṭ rī*, 25) In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराट हालै, निराट आधौ गथौ, निराट डर आवै, निराट असङ्क आदमी है, etc

235. हंसः Cfr. हंसरा पाद वाजइ हंस (*Jēta Sī rō Chanda*, Anon., 444), हंसरा भङ्गा ऊई हंस (*Jēta Sī rō Chanda, Vīṭhū Sūjē ro kahiyo*, 343), and : है पाखे वाजै हंस (*Jhūlaṇā rājā Rājya Sīṅgha-jī rā, Sāṭhī Mālā rā kahiya*).

236. प्रियौ कजि...Cfr. प्रियौ काजि वाजै बिन्ह पातिसाहं (*Gaja Rūpaka*, 29).

238. वौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrās* required for the verse.

243. मौरम्बर, a poetical amplification of मौर. Cfr. मिल् कोडि मौरम्बर भूभक्त (*Gaja Rūpaka* 37).

With the beginning of the *kavitta* compare the following :

पदै खलै केहरौ
खडै अम्बर रातम्बर ।
पदै राम राठौड़
सहित पोषाँ विच सम्हरि । . . . etc.

(*Kūpāuta Kesari Sīṅgha rā kavitta*, 37).

244. रैणसाहि, for रतनसिङ्ग. Cfr. गजसाह for गजसिङ्ग in *Gaja Rūpaka*, 11.

देह जलाई Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. *Notes*, etc., § 53). काया, for काय, already occurs in the Jaina Mahārāṣṭrī (*Bhavaraiṇāggaśataka* 7).

कामि आया. " Were killed in battle " is only a poor rendering of the phrase, which literally means : " made themselves useful (to their lord and master by laying down their life for him) ". कामि is a locative, hence the 'i.

वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ । ११३

सरजीत, for सजीत < सजीवत. Cfr. the analogous case of सरधौर for सधौर in the reading of I. st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is सरजल for सजल.

महाराज मानौ. scil. "बात मानौ". Cfr. भली कही and मन रौ लही. in *vac.* 86. above.

वैकुण्ठनाथ विसक्रमा कू...etc. Cfr. महाराजाजी विसक्रमाजी बोलाया । विसक्रमाजी आया । ऊकम थाया । विसनपुरी बद्रपुरी ब्रह्मपुरी विचै अचलपुरी वसावौ । (*Vacanikā Acala Dāsa Khīcī rī*, 175).

घुरस खाइ खाइ I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that घुरस means "foot-stamps", or "the stamping of the foot": नाहरौ रौ घुरसाँ है, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.*, Sect. i. pt. ii, MS. 31, p. 152a).

नवलख नाखिवमाल...Cfr. नवलख नाखिव इस इस पानुस जलाई (*Viśāṇī Sāhajahā pātisāha rī*, *Ādhā Kisanā rī kahī*, 6).

सारधू...Cfr. बाई पुहपाई राणा मोकल को सारधू (*Vacanikā Acala Dāsa Khīcī rī*, 89; also, *Ditto*, 132. 134).

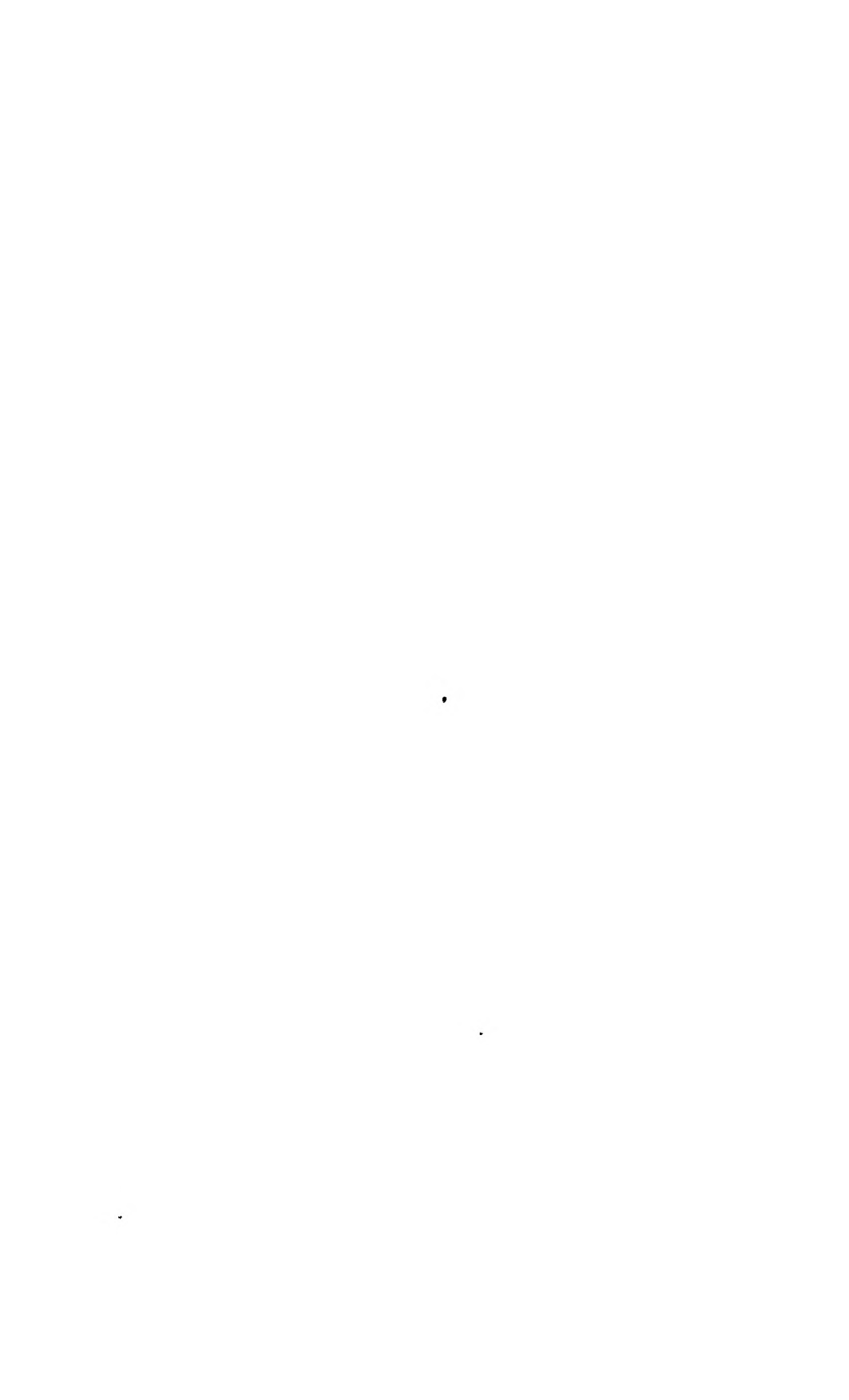
245. बन्निख बात बिन्हे गजयं.... Cfr. गाव होमे उर गैवर (*Ūmā De rā kavitta*, 10).

249. उधरै पख चारि . Cfr. तीन पख तारै (*Vacanikā Acala Dāsa Khīcī rī*, 126).

251. अघु मौँद . Cfr. मौँद किसी बीजा मँदलोका (*Rāṇā Jagata Sīnghājī rī veli*, *Ādhā Kisanā rī kahī*, 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रझौ । विसन विसन तिणि बार (*Vacanikā Acala Dāsa Khīcī rī*, 160).

263. जुमि अविचल असवास...Cfr. जुमि बोली असवास (*Rāu Chandra Sena rō Rūpaka*, 18).



GLOSSARY.¹

- अहो** (cfr. **आ**), ind. " Oho ! ", 188.
अकबर, m., pr. n. " The emperor Akbar ", 130.
अभिधानि (Skt. **ख्याति**), f. " Fame renown ", 84.
अखैराज, m., pr. n., 86.
अखौ (1) (abbr. for **अखैराज**), m., pr. n., 60, (2) (abbr. for **अखाउत** , patron., " Akhāvata ", 60.
अमाहि, adj. " Invincible ". 143, 152, 176.
अहर (for **अपहर**), f. " A nymph ", 159.
अहै, v. 3rd sing, " Is ", 3.
अजन (Skt. **अर्जुन**), m., pr. n., 130.
अजमेरौ, m., an epithet of the Cāhavānas, 149.
अजुखालौ, v. " To illustrate ", 189, 254.
अजुखालौ, m. " Light ", 29.
अजौ (abbr. for **अजितसिद्ध**), m., pr. n., 212.
अडवड, ind. onom. " Running briskly about ", 232.
अपङ्कल, adj. " Impenetrable, inconceivable ", 3.
अपनौद, adj. " Undaunted ", 189.
अपिखालौ (*Ding. K.* ii, 458), f. " A *kaṭārī*, a kind of dagger ", 189.
अपी, f. " A point (of spear, sword, etc.) ", 140, 193. " A spear ". 141.
अनड, m. " A mountain ", 52, 56, 99, 165.
अनमत्त (for **अन्त**), ind. " Uninterruptedly ", 238.
अनै, ind. " And ", 208, 228.
अमर (abbr. for **अमरसिद्ध**), m., pr. n. (1) **अ° सादाउत**, 82, 84, 188, 189, 190 ; (2) **अ° अरमाउत**, 86 ; (3) **अ° अजसिद्धौत**, 86.
अमरौ (an inflected form of the preceding), m., pr. n., 152.
अमलीमाव, adj. " Unyielding, pertinacious ". 188.
अर, ind. " And ", 86.
अरजव (Skt. **अर्जुन**), m., pr. n. 147.

¹ The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the " Vacanikā," but only a selection of the most characteristic *Dīṅgaḷa* terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the " Vacanikā."

- अरजणह, ditto, 79.
 अरजन, ditto, 244.
 अरडिङ्ग, adj. "Repeller of foes", 13, 193
 अरिसाल, adj. "Causing pain to (his) foes", 82.
 अरिस (for °रौस), adj. "Similar", 97.
 अलल (Ding. K., ii. 82). m. "A horse", 102.
 अवभाङ्ग, f. "A transversal cut of sword", 231.
 अवसाणसिध, adj. " (The hero) who has fought and met a glorious death on the battlefield", 86, 190. 197. 211.
 अविचट्ट, m. (?) "Throng. crowd (?)", 29.
 अविआठ, ditto, 192.
 असम्भ, adj. "Incomparable (?)", 231.
 असपति (Skt. अश्व?), m. "Emperor", 14, 16. 50. 52. 236.
 असिमर (Ding. K., ii. 62). m. "A sword", 61, 70. 217.
 असुर m. "A Muhammadan", 188.
 असुरादण, ditto, 84.
 आ, dem. pron. f. sing "This", 133.
 आइऔ, ind. "Oho!", 146.
 आउगो, adj. "Entire. whole", 66.
 आकारौठ (cfr. आकारौठ "Battle", Ding. K., ii. 467). adj. (?) "Hard, violent, impetuous", 174.
 आखणौ, v. "To speak. say", 53, 69.
 आगरा, pr. n., "Agra", 18.
 आँठू, "The forepart or breast (of a horse)", 106.
 आलावाली, m., pr. n., "The Aravalli range", 100.
 आधोफरै, ind. "In the middle between", 19.
 आपणौ, poss. adj. "Our", 86.
 आपमलौ, adj. "Uncontrollable", 8.
 आपे, pers. pron. "We (including speaker)", instrum. 144.
 आँवेर, n. of a town, 244
 आबू, n. of a mountain, 244.
 आराबौ, m. "A gun (on wheels)", 20. 133, 134. 135.
 आरिखौ (for सा°), adj., "Similar", 83.
 आरोझी, f. "A pyre (or A litter?)", 255.
 आसा (abbrev. for आसथान), m., pr. n., 3.
 इणि, dem. pron. obl. sing. f., 133, 144, 244, 255.
 इतरौ, quant. adj., इतरा माँचै "In the meantime", 84, 86. 244
 इन्द, (for इन्द्र q. v.), 77, 78. 83.

- इन्द्र, m., pr. n.. 82, 96, 244, 260.
 इन्द्राणौ, f., pr. n., 244.
 इम, ind. " Thus, in this way ", 49, 53, 69, 259.
 इसङ्गौ, qual. adj. " Such ", 244.
 इसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.
 इच्छङ्गौ (for इसङ्गौ q. v.), 249.
 ईखणौ, v. " To look ", 252.
 ईम (for इम q. v.), 173, 227.
 उज्जैन, °णि, °णौ. f., n. of a town, 24, 25, 27, 35, 46, 84, 133, 144
 145, 226, 243, 244, 266.
 उणि, dem. pron. obl. sing. f., 153.
 उणिहारौ, m. " Likeness, similitude ", 243.
 उदिआसिङ्ग (for उदै°), m., pr. n.. 3.
 उदिल (poet. for उदैमाण), m., pr. n., 52.
 उमया (for उमा), f., pr. n.. 261.
 उम्बर, m. " An emir ", 18, 52, 83.
 उम्बराउ, ditto, 82.
 उदिल, (1) see उ°, 178 ; (2) (poet. for उदैसिङ्ग), m., pr. n.. 57.
 कदौ (abbr. for उदैमाण), m., pr. n., 58.
 ऊपरौ, ind. " Upon ", 14.
 ऊबरणौ, v. " To survive ", 84, 86.
 ए, dem. pron. nom. plur. m., 13.
 ऐकणि, " One ", instr. sing. m. 191 ; loc. sing. m. 133 ; obl. sing.
 f.. 133, 157.
 ऐकलगिङ्ग, m., pr. n., 86.
 ऐणि, dem. pron. instr. sing. m., 7.
 ऐम (see इम), ind., 24, 38, 51, 131, 190, 233.
 ऐसौ (see ऐसौ), qual. adj., 101, 113.
 ऐराकौ, m. " A horse ", 39, 101.
 ऐसौ, qual. adj. " Such ", 82, 83, 98, 109, 121, 123, 244.
 ओद्रकणौ, v. " To spring up (frightened), to startle ", 106 ; " To
 palpitate (said of the heart) ", 91.
 ओ, dem. pron. nom. sing. m., 53, 86, 255.
 औम्भङ्ग (see एव°), f., 84.
 औनाङ्ग (*Ding. K.*, ii, 254), adj. " Powerful, incomparable (?) ".
 224.
 औरङ्ग, m., pr. n. " Orangzeb ", 90, 132, 143, 230, 242 ; औरङ्गसाहि,
 ditto, 31, 49, 69, 88, 130, 144.

- औसर (for अव°), m. "Opportunity", 263.
 कण्ठौ (for कसण्ठौ), v. "To girdle (a sword, etc.)", 89.
 कण्ठवाही, n. of a Rajput tribe, 244.
 कजि (for काजि, Skt. कार्ये), loc. sing. used as a postpos. "For", 63, 236.
 कटाक्षि (Skt. °क्ष, m.). f. "A side-glance", 244.
 कटङ्गणौ, v. "To get ready", 21.
 कड़कड़, ind. onom. "Crackling", 232.
 कड़खणौ, v. "To grind the teeth in anger(?)" (cfr. Hindī कटखाना); or "To cast side-looks in anger(?)" (cfr. Skt. कटाक्ष): or "To excite one's self to fight(?)" (cfr. Hindī कड़खा कड़खेत, etc.), 131.
 कण्ठिगिरौ (for कण्ठेगिरौ), n. of a Rajput tribe "A Sonigarò Cāha-vāṇa", 177.
 कण्ठेगिर, n. of a town (poet. for Jālorā). 7.
 कतौ, f. "A dagger", 124.
 कन्है, ind. "By. close by", 150.
 कमधज, m., an epithet of the Rāṭhōras, 2. 3. 7. 53. 84. 145. 172. 181.
 कमन्ध, ditto. 2. 3. 13. 18. 67. 78. 83. 128. 130. 140. 203. 204. 210.
 कमन्धज, ditto, 63. 227.
 कसौ (abbr. for करमसिङ्ग), m., pr. n., 58.
 करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30. 154; (2) (for करणसिङ्ग), m., pr. n., 58, 86.
 करन, for °ण q. v., 27, 53, 130.
 करनाजल् (poet. for करण q. v.), m., pr. n., 150. 164.
 कलोधर (for कु°), m. or adj. "An upholder of the family, a descendant", 16. 164.
 कसमसणौ, v. "To fidget", 132.
 कससणौ, v. "To huddle together, march in compact formation", 131.
 कहर (Arab. قهر), adj. "Excessive. immense". 132. 206; m. "Suffering, distress(?)", 257.
 का, a Hindī form for कौ q. v., 82, 244.
 काबलिबौ, m. "A Muhammadan", 140.
 काबौ, n. of a Rajput tribe, 219.
 काया, f. "The body", 111.
 काल, m., pr. n. "The Death-god", 94. 95. 110. 115. 122. 156.

- कालजवन (Skt. कालयवन), m., pr. n., 67.
 काल्हौ, adj. f. "A mad woman", 84.
 काहँ, int. pronom. adj. neut., "What, which", 52, 133.
 काडल, m. "A large drum", 39.
 किरि, int. pron. obl. sing. f., 133.
 किना, ind. "Or", 146.
 किर, ind. "As if", 33, 36; "Or", 27(?).
 किरणाल, m. "The sun", 41.
 किरमाल (Ding. K., ii, 65), f. "A sword", 232.
 किलक, f. "A shout", 235.
 किलमन, m. "A Muhammadan", 56, 166, 179, 190.
 किलिषायमल रादमलौत, m., pr. n., 86.
 किसन (1) (Skt. कश्यप), m., pr. n. 68; (2) (किसनसिङ्ग), m., pr. n., 205.
 किसडौ रेक, indef. pronom. adj. f., 255.
 किसडौ (for किसडौ), int. qual. adj., "Like what?", 249.
 कौ, f. of कौ q. v., 82, 133, 244.
 कुड़ (Skt. कूट), m. (?). "A rock (?)", 233.
 कुण, int. pron., 53, 244.
 कुम्भकरण, m., pr. n., 206.
 कुम्भकरत्र, ditto. 234.
 कुम्भैष, poet. for कुम्भकरण q. v., 146.
 कुरखेत (Skt. कुश्चेत), m., n. of a place, 84.
 कुलट, f. "A somersault", 234.
 कूँ, ind. used as a postp. for the accus.-dat., 82, 244.
 कूँपा, adj. m. pl. "Kūpāvatās (a patronymic)", 55.
 कूँपो, m., pr. n., 86.
 कूरिम (Skt. कूर्म), m., an epithet of the Kachavāhās, 13, 18.
 केईक, indef. pron. m. pl., 86.
 केम, ind., "How?", 51.
 केवौ (Ding. K., ii, 418. "Enemy"), m. "An enemy, or a Muhammadan", 7, 206.
 केहरि (for केसरौसिङ्ग), m., pr. n., 56.
 कै, ind. "Or", 22, 255.
 कैरव (for कौ°), m. patron., 69, 129.
 कैलपुरौ, n. of a Rajput tribe. 205.
 केसौ, interr. qual. adj., 82, 97, 133.
 को, indef. pron., 251; कोद, 67.
 कोपर, m. "The wrist", 231.

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कोरभ, m. " The mythological Tortoise ", 132.

को, adjectival postpos. of the genitive. m. sing., 53. 209 : के, plur., 82. 244.

क्यूँ, ind. " How ? Why ? " 84. 244.

कगल, m. " A cuirass ", 124.

कन | (1) (Skt कर्ण, a hero in the Mahābhārata), m., pr. n., 4. 67.
कन |

81. 146 : (2) (करणसिङ्ग), m., pr. n., 52, 56.

कचकच, ind. onom., " With a clashing noise ", 238.

खड़खड़, ind. onom., (1) " Quivering and crackling (from cold) ", 133 : (2) " Crashing ", 231.

खड़णौ, v. " To drive ", 25. 26. 46. 242

खणणौ, v. " To kill (†) ", 179

खण्डणौ, v. " To cut to pieces ", 170.

खतड़, m. " A kind of arrow " (See *Notes*), 228.

खल, m. " An enemy, a Muhammadan ", 111. 151. 170. 181. 187. 204.

खलाहलणौ, v. " To gurgle ", 225.

खलौ, m. " A battle-field ", 179.

खड़णौ, f. " A combat " 163, 175.

खाँगीबन्ध, adj. " Wearing a turban tied slantwise. (an epithet of the Rāthōras) ", 83.

खाटखड़ि, ind. onom. " Rattling, clattering, crashing ", 84. 162.

खाँडंराउ, m. " A swordman ", 171.

खाँडौ (*Diṅg. K.* ii, 62), m. " A huge straight sword ", 84. 171. 175. 218.

खान, m. " A Muhammadan ", 234. 243.

खानौ, (1) ditto. 179 : (2) m. pr. n., 214.

खिड़िचौ, n. of a tribe of Cāraṇas, 201. 202. 265.

खुन्दार्लिम, m. " A Muhammadan ", 139. 170.

खरसाण, n. of a country, 61. 82. 133.

खेहेचौ, adj. An epithet of the Rāthōras, 25.

खेहारव (cfr. धूँँखारव), m. " A cloud of dust ", 42.

खैँम (*Diṅg. K.* ii, 80), m. " A horse ", 144. 229.

खैँमरु, m. ditto 101.

खाँध, m. " Anger, fury ", 139. 158.

मह (poet. for माँमासिङ्ग or माँगौ), m., pr. n., 55.

मङ्गव (ditto), m., pr. n., 3.

मज (abbr. for मजसिद्धि), m., pr. n., 62.

मजबन्ध, adj. "A chief of high position. who keeps an elephant".
84.

मङ्गड़, ind. onom. "Rumbling and thundering", 32.

मङ्गदानौ, m. "The neck (?). the back of the neck (?)", 163.

मङ्गुथल, m. "A somersault", 234.

मङ्गणणौ, v. "To make a twittering noise (like that of hail or missiles falling)", 137.

मन्दप (Skt. मन्थर्व), m. "A heavenly musician", 133.

मरड, adj. "Thick", 29.

मरा, f. "Multitude", 243.

मरौठ, adj. "Stout", 174, 216.

मदण, यदण, m. "Battle", 143, 165.

मांगौ (abbr. for मांगसिद्धि), m., pr. n., 86.

माद, m. "Stubbornness", 127.

मात, m. "The body, limbs", 245, 252.

मादणौ, v. "To crush, destroy", 114, 180, 190.

मादिड़, m. "Overbearingness. haughtiness. arrogance (in a good sense)", 84, 216.

गिरधर (abbr. for गिरधरसिद्धि or दास), m., pr. n., 52, 84, 192.

गिरधारौ (ditto), m., pr. n., 59, 180.

गिरवर (poet. for गिरधरदास), m., pr. n., 58.

गुब्बर, n. of a tribe. 35; —धरा, f. "Gujerat", 11.

गुणपति (Skt. ग), m., pr. n., 1.

गुणिछौ, m. pr. n., 223.

गुणीचण (Ding. K., ii, 222). m. "A poet bard (also collectively)",
29

गुणीजण, ditto, 82.

गुपती, f. "A sword-stick", 124.

गुडलणौ, v. "To hide. obscure", 46.

गैण, m. "The sky", 46.

गैणाग (Ding. K., ii, 150). ditto, 136.

गैवर (Skt. गजवर), m. "An elephant", 147.

गोकल (abbr. for गोकलदास), m., pr. n., 174.

गोदै, loc. used as a postpos., "Close by, near", 63

गोदौ (abbr. for गोविन्द or गोवरधनसिद्धि), m., pr. n., 56, 166.

गोम, m. "The sky", 228

- गोल, m. " The centre or main body of an army ", 62.
 गोवरधन (abbr. for गोवरधनसिङ्ग), m., pr. n., 52, 150, 165.
 गौड़, n. of a Rajput tribe, 19, 244.
 गौरिआ, f., pr. n. " The goddess Gauri ", 255.
 ग्रहवन्त, adj., " Tenacious ", 4.
 वडा (Skt. °टा), f. " An army ", 86, 131, 148, 169, 235, 237.
 घमचाल, m. " A throng ", 184.
 घमसाण, m. " Battle ", 131, 211.
 घुरस, f. " A foot-stamp, the stamping of the foot (as of a horse, etc.) "—डावणो v. " To stamp the foot on the ground ", 244.
 चकथौ, m. " A Muhammadan ", 115, 128.
 चक्रवे (Skt. चक्रपति), m. " A ruler, king ", 2.
 चखैन, adj. i. f. c. " —eyed, furnished with .. eyes (?) ", 103.
 चगथौ, the same as चकथौ q. v., 17, 38, 45.
 चमट्टौ, adj. (?) " Chattering (?) ", 29.
 चसल, m. " A horse ", 254, 255.
 चड्यौ लडाँ, ind. " Fighting hand to hand ", 188.
 चङ्चड़, ind. onom. " Picking up many things in quick succession ", 232.
 चणपावणौ, v. " To bristle up (said of the hair) ", 86.
 चन्द नाम, m. " A fame everlasting like the moon ", 64 : चन्द नामौ, ditto, 181, 258. चन्द जस नामौ, ditto, 84, 243.
 चन्दोल (Ding. K., ii, 430). f. " The rearguard of an army ", 62.
 चङ्गबाण, n. of a Rajput tribe, 183, 188.
 चापडौ, m. " Battle ", 218.
 चाँपा (for चाँपाडन), m. plur., patron., 55.
 चामरिआल, m. " A Muhammadan ", 34.
 चारखौ, f. " A smoking wheel (for stopping elephants) ", 98.
 चिचाम, m. " A painting ", 244.
 चङ्गलाल, m. " A Muhammadan ", 180, 212.
 चूँडा (for °डौ), m., pr. n., 3.
 चूनालौ, m. " A soldier (?) ", 184.
 चोल, adj. " Red ", 97, 237.
 चौ, adjectival postpos. of the genitive, 65.
 चौड़, adj. " Destroyed ", 180.
 चौदन होवणौ, v. " To come in contact ", 133.
 चौधार, f. " A spear ", 197, 199.
 चौरङ्ग, m. " Battle (?) ", 210.

- बन्धाल (Ding. K., ii, 77). m. "An elephant", 90, 94.
- बड़, m. "The shaft or pole of a spear", 244.
- बड़ाल (Ding. K., ii 460), m. "A spear", 156, 184.
- बचवन्ध, m. "A sovereign (lit. one possessing the royal parasol)", 84.
- बचाली, adj., an epithet of the Bhātīs, 60.
- बल, m. "Battle", 168. 200, 207, 211. 215, 217, 220, 244
- बान, for °ब q. v., 53.
- बात, m. "A protector, king", 3.
- बै, v. 3rd sing. "Is", 144. 244.
- बोलि, f. "A wave", 235.
- जगजैठ, m. "A hero of old renown in the world", 113, 121, 133.
- जमराज, m., pr. n., 52. 179.
- जगाजोति, f. "Splendour", 133, 244.
- जगौ (abbr. for जमराज q. v.), m., pr. n., 58, 174. 201. 265.
- जङ्गम (Ding. K., ii, 82), m. "A horse", 104.
- जङ्गागि, f. (?) "A lamp (?)", 72.
- जद, ind. "When", 74.
- जब, ditto, 88. 103. 241.
- जम (Skt. यम), m., pr. n. "The Death-god", 98, 116 : जमराण, ditto, 17, 183 ; जमराणौ, ditto. 144.
- जमजाल, m. "A host of Death-gods (?)", 31.
- जमडादाल, adj. "Equipped with a dagger (see the foll.)", 34.
- जमदद (for °दाद, Ding. K., ii. 457). f. (?) "A kaṭārī, a kind of dagger", 37. 124.
- जमदर (Skt.* यमघर ?), m. "A funeral pyre", 258.
- जरीकौ, m. "A blow or cut of sword", 25.
- जलहर (Skt. जलधर), m. "A cloud", 82.
- जवन (Skt. य°), m. "A Muhammadan", 37. 198.
- जवाधि, f., n. of a plant, 82.
- जसराज, m., pr. n., (1) 82, 84, 154, 200 ; जसवन्तसिङ्ग, 52. 62, 132, 144.
- जसवन्त (abbr. for जसवन्तसिङ्ग), m., pr. n. 51, 88, 168 ; जसवन्तसिङ्ग 54.
- जसु, the same as जासु q. v., 251.
- जसौ, m., pr. n., (1) (abbr. for जसराज), 198 ; (2) (abbr. for जसवन्तसिङ्ग), 16, 52, 90, 130, 143. 145
- जौबड़िचौ, m. "A singer, minstrel", 86.

जागर, see धामाजागर.

जाणगर, adj. "Knower", 53.

जादव (Skt. बा°), patron., an epithet of the Bhāṭis. 19.

जाम, ind. "When", 230, 257.

जालोर, n. of a town. 6

जाँबलि, postpos. "Together, in a pair with", 58, 151, 152, 173.

जासु, rel. pron. gen. sing., 5, 101.

जिअँ, for अँ q. v., 102.

जिअर, for अर q. v., 239.

जिके, comp. rel. pron. dir. plur., 106, 115, 121, 122, 123, obl. plur., 116, 120 (?)

जिष, rel. pron. obl. sing. m., 144.

जिषि, rel. pron. instr. sing. m., 5; loc. sing. m., 2.

जिषिअर, adj. "Famous" (?). See Notes. 205.

जिषिवर, comp. ind. "Then, at that time", 221.

जिनरौ, rel. quant. adj., 53.

जिम, ind. "Like, as", 69, 154, 164, 172, 175, 227

जिसदौ, rel. qual. adj., 225.

जिसौ, ditto. 52, 64, 111, 150, 248, 249.

जिहँ, ind. "Like, as", 8, 178, 194, 225, 234, 238.

जीवतसिअ, m. "A mutilated wreck. a man invalidated from wounds received in battle", 86.

जीवौ, m., pr. n., 220, 221.

जुआण, m. (?) "A sword (?)", 125.

जुजिठल (Skt. युधिष्ठिर), m., pr. n., 76, 130.

जुटणौ, v. "To close in fight", 144, 230.

जुडण, m. "Encounter. battle", 168.

जुडणौ, v. "To join or close in battle. attack", 113, 127, 179.

कुधबन्ध, adj. "Skilled in (the art of) battle. a warrior", 53.

जूम, m. "A camel", 21.

जूह (Skt. यूथ), m. "Herd. throng (of elephants)", 91, 93.

जे, rel. pron., 4, 92, 112.

जेणि, rel. pron., instr. sing. m., 7.

जंम, the same as जिम, q. v., 5, 142, 190.

जेसलगर, (poet. for जेसलमेर), n. of a town. 182.

जेहौ, the same as जिहँ q. v., 104, 114, 133.

जेहौ (for जेसौ q. v.), rel. qual. adj., 2, 109, 113, 116.

- जैत, जैतौ, (1) m., pr. n., 86, 153, 164 : (2) patron. (for जैताजन), 55, 58, 178, 195.
- जैतारण, n. of a town, 57.
- जैमल, m., pr. n. 86.
- जैसिङ्ग, m., pr. n., 13, 15.
- जैसौ, rel. qual. adj., 82, 97, 133, 244.
- जोड़ै, instrum. used as a postpos. "In a pair with, together with". 86, 201.
- जोधा, m. plur. patron., 65, 144, 149.
- जोधा (जोध), जोधौ, m., pr. n., 3, 57, 62, 241.
- जोधण (poet. for जोधपुर), n. of a town, 30, 86, 182.
- ज्याँ, rel. pron. obl. plur., 10, 110, 244.
- ज्यारका (poet. for ज्यारौ q. v.), 83.
- ज्यारौ, ind. "When, then", 18, 64.
- ज्यूँ, ind. "Like, as", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : "So that", 244.
- भड़, f. "A cut (of sword)", 84.
- भड़भड़ ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.
- भड़ाल्, adj. "Showery (said of a cloud)", 226.
- भड़ि, f. "A shower", 228.
- भसड़क, ind. onom. "Crashing (said of many swords striking together)", 230.
- भाट, f. the same as भाटि, q. v., 141, 192, 233.
- भाटभड़ि, ind. onom. imitative of the noise of many striking swords, 84.
- भाटि, f. "A blow or cut (of sword)", 107, 220, 222.
- भालौ, n. of a Rajput tribe, 19, 149, 244.
- भिलणौ, v. "To catch, grasp", 105 ; "To receive", 222.
- भिलणौ, v. "To shine, be conspicuous, look beautiful", 39.
- भौक, f. "A thrust (of spear)", 141 ; भौक डखै "Are dashed (into confusion)", 229.
- भुलाल्, adj. "Caparisoned (elephant)", 39, 167.
- भूभाक, m. "Battle, the music of battle (?)", 144.
- भूँभार, m. "A warrior", 52, 84, 144, 172.
- ढगटगौ, f. "A staring look", 253.
- टलटलणौ, v. "To tremble, shake", 132.
- टछाड़ि, f. "The stick-game of the Holi festival", 84.

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डम्बर, m. "Crowd, gathering, mass". 42; "Throng". 132, 133.

डाण (Skt. दान), m. "The rutting secretion of the elephants"
95, 100

डाणथौ, v. "To run". 107.

तई, ind. "Then, at that time". 253.

तडे, ind. "There". 144.

तड़फड़थौ, v. "To flounce in agony (like a fish out of the water)".
238.

तथ, for तथौ q. v., 54, 56, 64.

तथौ, adjectival postpos. of the genitive, dir. sing. m., 59, 151,
172, 207, 263; तथा, dir. plur. m., 2, 35, 69, 160, 161, 186;

तथौ, dir. sing. f., 245; obl. sing. f., 173; तथे, instr. sing
m., 221; loc. sing. m., 6, 8, 72, 191, 215, 220, 223.

तच्छल्, m. plur. "Disparted limbs", 244.

नाद् (Skt. न्नातनायिन्), m. "A murderer, a violent man, a fiend".
35.

नाम, ind. "Then, at that time". 12, 13, 54, 71, 132, 147, 220,
241.

तिथौ, for त्यों q. v., 92, 97.

तिथार, ind. "Then", 250.

तिथारौ, ditto, 52.

तिकौ, comp. correl. pron., sing. m., 68; तिके, plur. m., 71; तिका,
sing. f., 84.

तिजारौ, m. "Poppy", 82.

तिथ, correl. pron. obl. sing. m., 144, 244.

तिथि, ditto, loc. sing. m. 8; loc. sing. f., 82, 84, 144, 146, 244,
245, 249, 252, 256, 260.

तिमि (for म). ind., correl. of जिम. 67

तिथौ, qual. pron. adj., 246.

तुम, 2nd pers. pron. plur., 53.

तुर, m. "A horse", 23.

तुरक, m. "A Muhammadan", 264.

तुरकाष, ditto, 131, 182.

तुरौ, m. "A horse", 41, 108.

तुर्रर, n. of a Rajput tribe, 220.

ते, correl. pron., 3.

तेजसी डूबरसीदौत, m., pr. n., 86.

मो, 2nd pers. pron. sing. obl., 66.

- तोम, for तेम, "A sword" (?). 146.
 त्याँ, correl. pron. obl. plur.. 10. 62.
 त्याराँ, ind. "Then", 64, 100 (°रं).
 तबाक, (for तबाकौ), adj. "Gormand". 120.
 चम्बायल, m. "A drum", 32. 40.
 चम्बाल, ditto, 39. 134.
 चहणौ, v. "To sound (intr.)", 39, 134.
 चिजडा (*Ding. K.*, ii. 62). f. "A sword". 56.
 चिन्ह, num. "Three", 255.
 चिणहे, ditto, 100.
 चौकम (Skt. चविक्रम), m., an epithet of Viṣṇu, 67.
 चौसठङ्गी, adj. "Of the force of thirty *tākas* (said of a heavy bow)", 117.
 थट, m. "Crowd, multitude". 209.
 थट, ditto, 22, 29.
 थण्ड, ditto, 84, 131.
 थ्याँ, 2nd pers. pron. plur. obl., 14, 51.
 थाट, m. "Throng, multitude (of soldiers)", 107, 114, 116; "(of horses)", 127; "(of elephants)", 192.
 थौ, postpos. of the ablat., "From", 21, 86, 94.
 थे, 2nd pers. pron. plur., 244.
 थोरौ, n. of a tribe. 222.
 दड़दड़, ind. onom. "Jumping off in quick succession". 232.
 दखाहड़ि, f. "The stick-game of the Holī festival", 162.
 दन्नाल, adj. "Tusked (elephant)", 90, 98.
 दलयल, m., pr. n., 244.
 दलपति (abbr. for द°सिङ्ग), m., pr. n., 3, 214.
 दारासुकर (poet. for °सिकौ), m., pr. n. "Dara, the eldest brother of Orangzeb", 12.
 दिखपाधि, loc., "To the north", 47.
 दिलौ, °लौ, n. of a town, 30, 50, 84. 244, 266.
 दिक्कौवै, m. "Lord of Dilli", 9.
 दिखा, f., used as a postpos. "Towards", 253.
 दिशि, ditto, 15, 148.
 दिशौ, ditto, 69.
 दुबह (Skt. दुष्ट), adj. "Wicked", 115.
 दुद, num. "Two", 53, 84.
 दुदर, m. "An enemy, a Muhammadan", 217.

दुकरा, f. "A sword", 118.

दुजड़ौ (*Diṅg. K.* ii. 63). m. "Ditto", 207.

दुक्काल, adj. "Inconquerable", 155.

दुबाह, m. (1) "A warrior" 214 : (2) "A sword (?)", 11, 15, 89.

दुरजोण (poet. for Skt. दुर्योधन), m., pr. n., 79.

दुरजोध, ditto, 27, 67.

दुरजोधन, ditto 62

दुवै, num. "Both" 100, 214.

दुहुँ, obl. of दुद, दोद q. v., "Both", 47.

देठालै, loc. "In sight", 47.

देवजिर, (poet. for Jālorā). n. of a town, 5

देवडौ, n. of a Rajput tribe. 244.

दोवै, num. "Both", 131.

दोद, ditto. 131.

दोली, adj. "Round, circular" : दोली परिक्रमा दोन्ही " (They) circumambulated round (the pyre)", 255.

द्रुजोण, for दुर° q. v., 130.

द्वारौ (abbr for द्वारकादास), m. pr. n., 204.

धजवड़ (*Diṅg. K.* ii. 64). f. "A sword", 30.

धजान्ध, adj. "Having or wearing a flag, conspicuous", 78.

धड़धड़, ind. onom. "Shivering and trembling", 133.

धड़ड़णौ, v. onom. imitative of the loud noise of musical instruments. 48.

धड़ड़णौ, v. onom. "To crackle (like a fire)", 175

धत्तधत्ता (for °त्त), "The cry the elephant-driver utters to stop of appease the animal", 98.

धनराज, m., pr. n., 215.

धमकौ, m. "A thrust (of spear)", 84.

धमधम, ind. onom. "Thudding (like a spear thrust into a body)", 230.

धरमौ, m., pr. n., 218.

धसणौ, v. "To rush into or against", 106, 147, 237.

धामाजामर (the same as धमगजर "battle" ?, *Diṅg. K.* ii, 465).
"Battle, the confusion of battle (?)", 165.

धारा, f. "Mode, way (of dressing)", 120.

धाराल, m. "A sword", 161 : "Swordman (?)", 218.

धुआँधार, m. "A cloud of smoke", 98.

धुबणौ, v. "To sound. (intr.)" 48; "To fight with great violence", 228.

धूँधारव (efr. खेधारव), m. "A cloud of smoke", 42.

धूसणौ, v. "To destroy", 122.

धूँहड़, (1) m., pr. n., 3; (2) patron., 56.

धूमिङ्गर, m. "An elephant", 132, 133.

धोम, (1) (*Diṅg. K.*, ii. 201). m. "Rage, fury", 106, 147, 228; (2) m. "Smoke", 42.

ध्रावणौ, v. "To become satiated (?)", 76.

नगौ, m., pr. n., 86.

नवल, m., pr. n., 216.

नाणै (contr. from न जानै), v. 3rd sing. and plur. "Does or do not know" 113.

नामजदौ, adj. "Famous, renowned" 121.

नारद, m., pr. n., 159.

नाराज ? "A sword", 160.

निगेष, adj. "Free from sin, sinless", 142.

निरषाण, n. of a Rajput tribe, 211.

निराठ, ind. "Exceedingly, very much", 233.

निवड़, m. "Throng", 185.

निदङ्ग (*Diṅg. K.* ii. 151). m. "The sky" 137.

निहसणौ, v. (1) "To sound, resound", 131-242; (2) "To rush against (?)", 221.

नौठ, ind. "With difficulty ?", 91.

नौवड़णौ, v. "To become exhausted, to die", 242.

नूँ, postpos. of the accus.-dative, 66, 98, 110, 133, 244, 255, 260.

नेजालौ, adj. "Spearman, carrying a spear", 211.

नेत, f. "A flag", 126.

नै, postpos. of the accus.-dative, 84, 255

नै, ind. "And", 112, 144, 214, 222; used pleonastically after a conj. part., 86

पखे, postpos. "Without", 95, 116

पद्माङ्ग, m., pr. n., 209.

पटाल, m. "An elephant", 94

पटौ, m. "A foil-sword", 230.

पड़तल, m. "Baggage, luggage, impedimenta", 33

पड़ताल, f. "The hoof of a horse", 41.

१३० वचनिका रा० रतनसिङ्गजी ही महेसदासौत ही ।

पडिखालग, m. " A sword ". 176.

पडिगाहण, adj. " Rescuer " (?). See *Notes*. 28, 82.

पतौ, m., pr. n.. 86.

पत्य (Skt. पार्थ), m.. metron. of Arjuna. 117.

पवै, m. " A mountain ". 20.

परि, instrum. used as a postpos. " After the manner of... like ". 173.

परिजाक, see *Notes* 86.

पवङ्ग, m. " A horse ". 195.

पँवार, n. of a Rajput tribe. 213.

पहट, adj. " Levelled, flattened (?) ". 22 (३०). 44.

पाखती, postpos. " By, near, at the side of... ". 203, 224, 244.

पाखै, the same as पखै q. v.. 224.

पाटोधर, m. " A chief, heir ". 55, 168, 193.

पाण, प्राण, m. " Power, force, strength ". 106, 122.

पाण्डव, m., patron.. 69, 129, 147.

पौन, adj. " Pure ", 73.

पारत्य (Skt. पार्थ), m.. metron. of Arjuna. 128.

पाल (abbr. for गोपालदास), m.. pr. n. 172, 173

पिड़, m. " Battle ". 28, 203, 243.

पिण, ind.. advers. conj. " But, however ". 86

पिण्डान, m. " A funeral cake " 115.

पिरिषा, plur. m. " Ancestors ". 190.

पौथल (abbrev. for प्रिथौराज), m.. pr. n.. 52, 178, 181.

पौथलिऔ (dimin. from the above) m., pr. n., 58.

पुड़, m. " Table board, stage, plain ; field (of battle) ". 153.

पुड़बी, f. " The back (of a horse) ". 102

पूँखणौ, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ". 159.

पुठि, loc. used as postpos. " Behind ". 62.

पूँतारणौ, v. " To caress ", 91.

प्रचारणौ, v. " To provoke ", 114.

प्रवङ्ग, m. " A horse ". 176, 233.

प्रिथौराज, m pr. n.. 86.

प्रिसुण, m. " An enemy, a Muhammadan ". 165, 202.

प्रौंचालौ, adj. " Having strong wrists ". 58, 75, 164 (चौं).

फगर, see फूलफगर.

फरदणौ, v. " To flutter ". 40.

- फूलधारा, f. "The point or blade of a sword", 106.
 फूलफगर (for °पगर < °प्रकर), m. "A scattering of flowers", 82.
 बङ्गाल, m. "A Muhammadan", 115, 175, 216, 232.
 बटकी, m. "A piece, fragment", 219.
 बडबड, ind. onom. "Gabbling and jabbering", 232.
 बलद्व (Skt. बलिष्ठ), adj. "Most powerful or violent", 115.
 बलि, m., pr. n., 2, 169.
 बलू (abbr. for बलूराम), m., pr. n., 52, 57, 167.
 बहसणौ, v. "To rush into the battle, to attack", 63, 88, 157, 216, 264.
 बाणस (*Ding. K.*, ii, 62), f. "A sword", 84.
 बारठ, n. of a tribe of Cāraṇas, 82, 84, 86.
 बि, num. "Two"; बि बि, distributive, 204, 225, 231, 233.
 बिजड़ौ (cfr. बिजड़, *Ding. K.*, ii, 63), m. "A sword", 11, 204.
 बिन्दे, num. "Two, both", 48, 125, 126, 230, 245; बिन्दाँ, obl., 24.
 बिरद, m. "An illustrious epithet, a title", 172.
 बिरदाल, adj. "A hero who has won himself some illustrious epithet or title (*birada*)", 31.
 बिरदैत, m. "Ditto", 150, 170.
 बिरद, the same as बिरद q. v., 2, 59.
 बिऊँ, obl. of बे q. v. "Both", 16, 32, 68, 89, 167, 174.
 बीबी, m. "A Muhammadan", 116.
 बूझी, f. "The shaft of a spear", 157.
 बे, num. "Two", 31, 34, 38, 54, 58, 63, 88, 102, 103, 181; बेबै, "Both", 13; बेद्व, "Ditto", 244.
 बोह, m. "A gash (of sword)", 84, 147.
 बौह, adj. "Much, many", 133.
 ब्रिद, contr. from बिरद q. v., 78.
 भगवान (abbr. for भगवानदास), m., pr. n., 82, 84, 185.
 भगवानिञ्चौ (dimin. from the following), m., pr. n., 186.
 भगवानौ (infl. form of भगवान q. v.), m., pr. n., 183, 187, 222.
 भलणौ, v. "To undertake, to take upon oneself", 144.
 भल्लाड, m. "Glittering, twinkling", 133, 244.
 भवसि, m. "An enemy, a Muhammadan", 169.
 भाज, pr. n., 210.
 भाखणौ, v. "To say, speak", 132 (?).
 भाढौ, n. of a Rajput tribe, 60, 206, 212.
 भालणौ, v. "To look at, observe, see", 104, 169.

भाद्दि, f. (?) " Fire " (?). 176.

भिड़ज (*Diṅg. K.* ii. 81), m. " A horse ". 102. 131.

भिड़णौ, v. " To rush against, attack, meet ". 114. 173. 183. 185. 211.

भौम, m., pr. n. (1) " Bhīma of the Mahābhārata ". 79. 114. 117. 173, 227 ; (2) 173. 203.

भौर, f. " Help, assistance ". 30

भुजागल, adj. " Having long or powerful arms ". 61.

भुथाण, m. " A quiver ". 125.

भूरिऔ, m., pr. n., 222.

मङ्गल, m. " Fire ", 254

मङ्गर, m. " Mettle, excitement, eagerness to fight ". 87. 156

मङ्गरीक, m. An epithet of the Cāhāvānas, 84.

मक्ति, loc. used as a postpos. " In the middle of. . . ", 145

मच्छोवर, n. of a town, 61.

मथुरी, m., pr. n., 219.

मधि, loc. used as a postpos. " In ". 73. 142. 234.

मधुकर, m., pr. n. (1) (poet. for महेसदास), 52. 63. 70, 81, 86 ; (2) (poet. for मधोदास), 177

मधौ (abbr. for मधोदास), m., pr. n., 175, 176.

मनमोट, adj. " Magnanimous " 214

मलराउ (poet. for मालदे), m., pr. n., 8

मलेह, m. " A Muhammadan ". 225

मल्हपणौ, v. " To bounce (from joy)" 148. 183. 194. 219. 256.

मन्हण, m. " Ocean, sea ", 33.

महिराण (poet. for महेसदास), m. pr. n., 3.

महिलाइन, f. " Palaces, range of palaces " 244

महेस, m., pr. n. (1) " The god Śiva " 244. 260 ; (2) (Abbr. for महेसदास), 5, 8 ; महेसदास , 82.

महोली, adj. " Middle, staying inside ". 244

मॉगलिऔ, n. of a Rājput tribe. 214.

मातौ, adj. " Huge, great ". 168. 191.

माथै, loc. used as a postpos. " On, upon " 24. 133. 165, 216, 218.

माधौ (abbr. for मधोदास), m. pr. n., 59

मान (abbr. for मानसिङ्ग), m., pr. n., 15

मारकौ, m. " A slaughterer (of enemies) ". 83. 191. 208.

मारवणि, f., pr. n., 86.

मारहथौ, m. " A slaughterer (of enemies) hand-powerful ". 166.

- मारु, m. (1) n. of a country. "Marwar". 70, 86, 158; (2) "A Marwari, a native of Marwar", 132.
- माल (abbr. for मालदे), m., pr. n., 3, 82 (?).
- माहरौ, poss. adj. "My"; माहरै, loc. sing., 84.
- माहि, postpos. "In, inside". 97, 143, 152, 217, 229.
- माहे, ditto, 62, 84, 86, 244.
- माहेस, for म° q. v., 52, 53, 64.
- मिलैगिर (Skt. मलयगिरि, poet. for महेसदास), m., pr. n., 72.
- मौँद, f. "Comparison, similarity", 251.
- मौरम्बर, m. "An emir", 243.
- मौखण, n. of a tribe of Cāraṇas, 203.
- मुकुन्दसिङ्ग, m., pr. n., 244.
- मुगल, m. "A Muhammadan". 132, 133, 170, 243.
- मुगलाल, m. "Ditto", 218.
- मुझ, m., pr. n., 86.
- मुर्, num. "Three", 45.
- मुर्धरा, f., n. of a country, "Marwar", 84.
- मुराद, m., pr. n. "Murad, a brother of Orangzeb". 11, 31, 49, 130.
- मुँहतौ, n. of a particular tribe of Banias, 208.
- मुहर, the same as मोहर q. v., 217.
- मुक्त, 1st pers. pron. sing., gen.-obl., 65, 66.
- मेह, m. "A Muhammadan". 118, 143, 148, 235.
- मेवाल, ditto, 205.
- मैँ, postpos. "In", 109.
- मैँगल (Skt. मदकल), m. "An (intoxicated) elephant". 206.
- मेसन्त (Skt. मदसन्त), m. "Ditto", 82.
- मो, 1st pers. pron. sing., gen.-obl., 51 (?), 66, 67, 71, 244.
- मोहर (Dīng. K., ii, 430), m. "The vanguard or front of an arrayed army", 55.
- सितमिन्दर, m. "A funeral pyre", 256.
- म्हारौ, poss. adj. "My", 69.
- याँ (for दयाँ), dem. pron., obl. plur., 129.
- यूँ, ind. "Thus, so", 14, 53, 63.
- रड़वड़, ind. onom. "Dispersing in all directions, in a scattering way", 232.
- रडराण, adj. comp. "Obstinate like Rāvaṇa", 4.

१३४ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

रतन (abbr. for रतनसिङ्ग), m., pr. n., 3, 26, 53, 84, 145, 147, 200, 217, 226, 242, 244, 262, 265 ; रतन, 4, 5, 8, 27, 130, 234, 235, 236, 243.

रतनमल (poet. for रतनसिङ्ग), m., pr. n., 2.

रतनसौ (ditto). m., pr. n., 224.

रतनागिर (Skt. रत्नाकर), (ditto). m., pr. n., 144, 148, 185, 227, 230.

रतनौ (infl. form of रतन), m., pr. n., 217.

रत्ना, रत्ना, f. " A heavenly nymph ", 180, 244.

रयण (poet. for रतन), m., pr. n., 54, 82, 155.

रल्लल्लणौ, v. " To stream ", 225.

रवद (Skt. रौद्र), m. " A Muhammadan ", 185, 193, 211, 227.

रहचणौ, v. " To kill, slay ", 117.

रहवाल, m. " An ambling horse ", 34.

रहिल, f. " Cold wind ", 133.

रामवाम, f. " See Notes, 105.

राजाउम, patron., n. of a sub-tribe of the Kaachavāhās. 244.

रालि, subst. used as an honorific pronoun, 53.

राठवड़, the same as the following, 27.

राठौड़, n. of a Rajput tribe, 144, 148, 180, 194, 244.

राँण (Skt. रावण), m., pr. n., 4, 154, 186.

राम, m., pr. n., 27.

रामौ, m., pr. n., 211.

रायासाल (for राय°), m., pr. n., 168.

रायासिङ्ग (for राय°), m., pr. n., 193.

रावण, m., pr. n., 172.

रासौ, m. " An heroic poem ", 265.

रासौ (abbr. for रायसिङ्ग), m., pr. n., 86, 151.

रिणमल (1) m., pr. n., 2, 86 ; (2) patron. " Rīṇamalōta ", 55 (° ल). 57, 144, 149.

रिणमल, ditto, 201.

रिम (Skt. रिपु), m. " An enemy ", 114.

रिमराह, m. " A Rāhu to the enemies, terror of the enemies (epithet of a valiant warrior)", 166, 208.

रौठ (Ding. K., ii. 467), " Battle ", 216.

रघौ (abbr. for रघुनाथ), m., pr. n., 52, 60, 182.

रड़णौ, v. " To sound, roar ", 227.

रद्र, m. " A Muhammadan ", 234.

रल्लणौ, v. " To roll, to fall ", 237.

रुधिराल, m. " Blood ", 225.

रुक्, f. " A sword ". 84, 133, 154, 162, 174, 216.

रैण, contr. from रयण, q. v.; रैणसाहि (poet. for रतनसिङ्ग), m., pr. n., 244, 260.

रैणादर (< रतनागिर q. v.), m., pr. n., 151, 223, 263

रोख, adj. " Destroyer ", 98.

रोचड़, n. of a tribe of Cāraṇas, 200.

रौद्र, m. " A Muhammadan " 194, 227

रौद्रादण, m. " Ditto ". 42.

रौद्राल, m. " Ditto ". 36.

रौस (Pers. روش). f. " Style, manner ". 244.

लखमण (Skt लक्ष्मण), m., pr. n., 27

लगै postpos. " Till, as far as... ". 49, 112, मदाई लगै), 248.

लङ्गा, f., n., of a town. 84.

लङ्गापति, m., an epithet of Rāvaṇa, 146.

लाखीक, adj. " Worth a *lakh* of rupees ". subst. m. " A valuable horse ". 132, 244.

लिखै, v. 3rd sing. " To take ". 121, 240.

वदण्ड (Ding. K., ii, 75), m. " An elephant ", 92

वगडौ, f., n. of a place. 86, 196.

वडालौ, adj. " Great, eminent ", 109; " Grand (n. of a *rāga*) ". 87.

वडुफर, f. " A shield ", 238.

वरिष्णम, adj. and subst. m. " A man favoured by the gods ". 161, 187, 220, 223, 230.

वले, ind., 19, 53, 152.

वहरहणौ, v. onom. " To flow ". 33.

वाँ (for वाँ), dem. pron. obl. plur. m., 129.

बाकौ, m. " Strife, contest ". 266 (का).

बागणौ, v. " To sound (intr.) ", 144, 160; " To fall upon and beat, to strike ", 161; " To fall in battle ", 197.

बाघ, m., pr. n., 55.

बाघा (for बाघौ), ditto, 3.

बाजि, बाज, m. " A horse ", 40, 179, 200, 215, 229, 237, 238, 243.

बान, f. " Lustre, celebrity ", 153.

बानैत, m. " A distinguished (warrior) ". 52, 170.

बानौ, m., used in the plur. बाना, " Insignia ". 170.

बालमीक, m., pr. n., 84.

बिचालै, postpos. " Between ", 42.

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विचि, ditto. 86, 131, 147, 196, 219.

विचित्र, m. " An enemy, a Muhammadan ". 186, 199, 214.

विचै, postpos. " Between ". 62, 107.

विजाइ, m. " A nephew ". 82.

विड्ड, m. " A horse ", 104, 105.

विधूसणौ, v. " To destroy ". 82, 186.

विनाणि, instr. used as a postpos. " After the manner of... like ".
162, 233

विभाङ्गौ, v. " To crush destroy " 82.

विरोल, adj. " Destroyer "; विरोलदल " Destroyer of the (enemy)
army ". 90

विवाण (Skt. विमान), m. " A chariot of the gods ". 244.

विसन (Skt. विष्णु), m., pr. n., 2, 244, 260.

विच्छणौ, v. " To split, cut in two " 84 ; " To cut to pieces ".
214, 215.

वोकमची, m., pr. n., 86.

वौल (abbr. for वौलदास), m., pr. n., 56, 169, 191.

वौल्लिओ (dimin. of the following), m. pr. n. 152.

वौल्लौ (infl. form of वौल), m., pr. n., 171.

वौर, m. " A brother, consanguineous ". 30.

वौरचाल, f. (?) " Battle " (?), 128

वौरम (abbr. for वौरमदे), m. pr. n., 3.

वे, dem. pron. dir. plur., 31, 130.

वेगडौ सॉड धवल, m., pr. n., 86.

वेदव्यास, m., pr. n. , 84

वेदा (Skt. वेधस), m. " The Creator ", 101.

वैणीदास, m., pr. n. 207.

वैणौ (a dimin. of the foregoing), m., pr. n., 213.

व्रजाम्बि, f. " Thunderbolt-fire ", 133.

व्रह्म (Skt. ब्रह्मा), m., pr. n., 159, 244, 260.

सको, gener. pron. " All, everybody ", 87, 149, 185

समतौपुर्चै, adj., an epithet of the Cāhuvāṇas. 187.

सचालौ, adj. " Awakened " (?), 87.

समहर (Diig. K., ii, 465 ; for समर), m. " Battle ". 54, 168, 193.

सम्प, ind. (?) " Together, in one mass (?) ". 20.

सरजौत (Skt. सजीवित), adj. " Revived ". 244.

सरस (सरिस), adj. " Distinguished ". 133 ; " Excellent ". 262 ;
used as a postpos. " Better than, more than... ". 61, 68.

- सल्ल (for सल्लो), m., pr. n., 3, 55; सल्लखा, m. plur. patron. an epithet of the Rāṭhōras. 60.
- सल्लसल्लणौ, v. "To reel ", 132.
- सद्धि, gener. pron. "All ", dir., 150, 213, 227, 250, 252; obl., 53. सद्धि को, "ditto ", 158.
- साकामन्त्र, adj. "Epoch-making ". 84.
- साकौ, m. "Battle ", 266 (का) .
- साचौरौ, adj.. n. of a branch of the Cāhuvāṇas, 84, 152.
- सावल्ल (Dīṅg. K., ii, 459, 461), f. "A spear ". 157, 198.
- सार (Dīṅg. K., ii, 63), f. (?) "A sword ". 69, 125, 194, 221.
- सारणौ, v. "To make, accomplish, perform ", 115.
- सारवङ्ग (for सारङ्ग, Dīṅg. K., ii, 81), m. "A horse ". 108.
- सारु, postpos. "For, to ", 24, 70.
- सालुलणौ, v. "To march, to advance with an army ", 35, 134.
- साँवल, m., pr. n., 208.
- सावित्री, f., pr. n., 261.
- साद्धणौ, m. "A master of the stables ". 215.
- साद्धणौ, v. "To catch, grasp, hold ". 114, 122, 171.
- साद्धिजहाँ, m., pr. n., "The emperor Śāh Jahān ". 12, 144.
- साद्धिजहान, ditto, 8.
- साद्धिजहाँ, ditto, 9.
- साद्धिब (abbr. for साद्धिबहाँ), m., pr. n. 159.
- साद्धिबखान, m., pr. n., 82, 153.
- साद्धिबो (infl. form of साद्धिब), m , pr. n., 84, 194.
- सिङ्गजसौ (poet. for जसवन्तसिङ्ग q. v.), m., pr. n., 13.
- सिर, postpos. (?) "Of (?), for (?)" 77.
- सिरनाज, adj. "Best, excellent ". 238.
- सिरहर (Skt. शिखर) m. "Top, crest, crown ". 53.
- सिब (Skt. शि०), m., pr. n., 2.
- सौसोदिबौ, n. of a Rajput tribe, 18, 149, 244.
- सौह (for सौहौ), m., pr. n., 3.
- सु, correl. pron., 84, 86.
- सुजाणसिङ्ग, m., pr. n , 244.
- सुन्दर, m., pr. n., 212.
- सुरसुह, m. "Fire ", 256.
- सुरानि, f. "Heroism, prowess ", 79.
- सुँ, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.

सूजा (for °जो), m., pr. n., 3.

सूजाउत, patron., 63.

सूजो, m., pr. n. (1) (abbr. for सूरजसिङ्ग or °मल), 56 : (2) n. of one of the sons of Sāh Jahān, 12, 15

सूजणौ, v. "To devise. to arrange (a battle)". 56.

सूरमो, m. "A champion. warrior". 141.

सूरिजमल, m., pr. n., 55.

सेखाउत, n. of a branch of the Kachavāhās, 244.

सेन, m. (sic) "An army". 35. 45.

सेलणौ, v. "To jump over or against". 107.

सोनागिरौ, n. of a branch of the Cāhuvāṇas, 60.

सोभौ, m., pr. n., 86.

सोह ? "Desire" (?). 147.

सौ, qual. adj., 82, 133.

सिचा (for औ), f., pr. n., 261.

इड़वड़, ind. onom. used as a subst. (?) "A confused noise", 32.

इड़ाइड़, ind. onom. "Laughing loudly". 239.

इणमन्त, m., pr. n., 153

इणमान, ditto. 113.

इथालौ, adj. "Hand-powerful". 3.

इद, ind. "In great or infinite number". 74.

इमस्स, m. (?) "The confused noise of a multitude of horses. men, etc. marching on". 235.

इमौर, m., pr. n., 81.

इर (for इरौ, q. v.). m. "A grand-son, descendant". 57. 130. 241.

इरि, m., pr. n., 129.

इरवल (Dīng K., ii. 430). f. "Vanguard". 144.

इरौ, m. "A grand-son. descendant". 57. 58. 62. 153. 173. 174, 175. 192. 195. 207.

इलौला, see Notes. 20.

इकोटणौ, v. "To shout (in battle)". 209.

हाँजी, ind. "Yes". 244.

हाडौ, n. of a Rajput tribe. 19. 149. 244.

हाथूके, ind. (?) "Hand to hand. with his own hand (?)". 144.

हाम, f. "Purport, desire". 102. 187.

हाँस, f. "Eagerness desire". 207 : "Eagerness (of battle)", 198.

हिन्दुवाण, adj. "Hindū". 131.

हिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.

हिलोलणौ, v. " To unsettle, to put into confusion ", 229.

हौक, m. " The heart, breast ", 229.

हौंजरणौ, v. " To neigh (?)", 40.

ऊद, v. 3rd sing. " Becomes, is ", 32, 256. 257 ; conj. part., 9, 11, 84, 86.

ऊधै, v. " ditto " 10. 40, 43, 86, 104, 229, 231, 235, 238, 239, 244.

ऊँ, 1st pers. pron. sing. 68, 244.

ऊकलूकलू, onom. m. (?) " A confused noise, bristle and clamor ", 89.

ऊना, partic. adj. used as a postpos. of the abl., 10. 122.

ऊति, ditto. 18.

हेक (for छेक), see किसहौ हेक, 255.

हेदवणौ, v. " To drive or push before one's self ", 59.

हे, m. " A horse ", 127.

हेयर (Skt. हयवर), m. " Ditto ", 14, 32, 36, 84, 133, 157.

हेवै (Skt. हयपति), m. " Emperor, whence : a Muhammadan ", 31, 59, 155, 201, 209.

हो, ind. " Oho ! ", 133, 244.

होमणौ, v. " To sacrifice, immolate ", 258, 259.



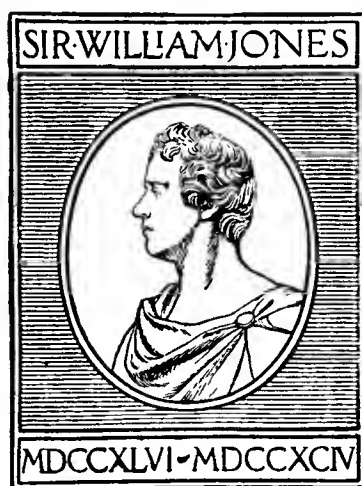
BIBLIOTHECA INDICA:
A
COLLECTION OF ORIENTAL WORKS

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ASIATIC SOCIETY OF BENGAL
NEW SERIES, No. 1413.

BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.
A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:
Bardic Poetry.

PART I:
Bikaner State



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:
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1918.

The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality. I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākha nī karitā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T

Bikaner, 18th March 1917.

MS. 1 :—गाडण पसाइत री नै औराँ री
फुटकर कविता.

A MS. in the form of a book, 7 $\frac{3}{4}$ " x 8 $\frac{1}{4}$ " in size, originally consisting of 232 leaves, but now reduced to only 140, 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *akṣaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Samvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ११८, pp. 48a-93a. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāthōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—ĀPHÒ Kisanò 88, Durasò 31, 101; ĀSIYÒ Karaina Si, 22, 55, 61, 64, 70, Dalò 63, Dūdo, 74, Mānò 66, Mālò 23; KAVIYÒ Bhāni Dāsa 60; KHIRIYÒ Jaga Māla 89, Devānanda 48; GĀDAṆA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYÒ Mokò 5; DHIRĀṆA Mālò 85, NĀRŪ Hara Sūra 67; BĀRATHA Akhò Bhānāvata 58, Thākura Si Devāvata 28, Dūgara Si 30, Teja Si 24, Sākara 29; RATANŪ Dharama Dāsa 4; VITHŪ Mehò 19, 71, 72, 73; SĀDŪ Mālò 6, 75.¹ The two *gītas* 44 and 69 are by RĀTHÒRA Prithi-Rāja, a son of rāva Kalcāṇa Māla of Bikaner.

(b) जोधपुर रै महाराजा गजसिङ्गजी री कविता, pp. 94a-100a. A series of 13 *gītas* and 1 *jhamālā* in honour of mahārājā Gaja Singha of Jodhpur, mostly by Cāraṇa KHIRIYÒ (?) Harī Dāsa Bānāvata. The names of the other poets are: ĀSIYÒ Ratana Si; DHADHAVĀRIYÒ Khīva Rāja; BĀRATHA Rāja Si; and MAHIYÒ Devò.

(c) फुटकर गीत ४३, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—ĀPHÒ Kisanò

¹ In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhā* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.

21, Dūgara Si 24. 43. Durasò 6; KHIRIYò Jaga Māla 23; DHIRANA Mālò 9; BĀRATHA Kalyāna Dāsa Pithāvata 13, Teja Si 3; LĀLASA Kheta Si 20; SĀDĪ Mālò 4. Rāmò 16.

(d) राव रिणमल रौ रूपक गाडण पसाइत रौ कहियौ,

pp. 117a-123b. A poem in *chandas*, *dūhās*, *karittas*, and *gāthās* on Rāthōra Riṇa Mālā, the rāva of Mandora, and the treacherous death he met in the palace of rāṇò Kūbhò of Cītoṛa. By GĀḌAṆA Pasāita. Beginning :—

॥ दृष्टौ ॥ वध वाणी ब्रह्माणी
कोमारौ सरसत्ति ।
कौरत रिणमल नृं कर्हं
देवी देहि सुमत्ति ॥ १ ॥
पौर दिखावे प्राण
गढ भेलै भेलै गिरै ।
सांमच्चौ सूरताण
गुहिलोतां चडौयौ गलै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिणमल नागौर रै घणी पेगोज नै मारियौ तै

समै रा गाडण पसाइत रा कहिया, pp. 123b-125a. A series of 7 *chappaya karittas* by GĀḌAṆA Pasāita, in commemoration of the battle of Jotrāl, where rāva Riṇa Mālā fought against Peroj of Nāgōra, to help rāṇò Mokala of Cītoṛa. Beginning :—

अंब कोप पुरीयै
असि आहूं उर चाड़ै ।
तरंग वेल विकसीयै
नौय थाट निघाड़ै । ... , etc.

(f) कवित्त राव रिणमल राखै मोकल रै वैर मै चाचै नै

मारियौ तै समै रा गाडण पसाइत रा कहिया, pp. 125a-126a. A series of 5 *chappaya karittas* by GĀḌAṆA Pasāita, recording the murder of rāṇò Mokala of Cītoṛa at the hands of Cācò, and the revenge wreaked on the latter by rāva Riṇa Mālā. Beginning :—

डाबिलां मालवौ
सुयण सुत्रौ हथ सूत्रां ।
निरधारां आधार
करण तीरथां मुगतां । ... , etc.

(g) कवित्त राव गिणमल चूँडै रै वैर मै भाटियाँ नै मारिया
तै समै रा, गाडण पसाइत रा कहिया, pp. 126b-127a. A series of
 5 *chappaya kavittas* by GĀḌAṆA Pasāita, commemorating the
 punitive expedition which rāva Piṇa Māla undertook against
 the Bhātis, to revenge the death of Cūḍò, his father. Begin-
 ning :—

लहै ग्रास वरहास

वेम (sic) भीचै बिलह्यै ।

जरद काट काटिये

सार ससमारुं कीजै । ... , etc.

(h) गुणजोधावण गाडण पसाइत रौ कह्यै, pp. 128a-137b. The
 “Guṇa Jodhāvaṇa”, a poem in *kavittas*, *dūhās*, and *chandās*,
 in honour of rāva Jodhò, the founder of Jodhpur, by GĀḌAṆA
 Pasāita. Shorter than the ordinary later recensions. Begin-
 ning :—

॥ कवित्त ॥ खैरवै मारीयै (sic.)

कटक अनि बाहर चड़ीया ।

हिंदूं अनै हमीर

आप सांन्हा आपड़ीया । ... , etc.

(i) नौसाणियाँ ई डाटियाँ रौ कह्यै, pp. 139a-141b. A collec-
 tion of 6 *nīsāṇīs* on Rāthòra rāva Cūḍò, Rāthòra Jèta Sī Khivò
 Ūdāvata, rāva Mālò, Rāthòra Jèta Māla Saḷakhāvata, and
 Rāthòra Teja Sī Dūḡarasīòta. The two last-mentioned *nīsāṇīs*
 are stated to have been composed by the DĪAḌHIS Māgarò and
 Bhalū.

(j) महाराजा गजसिङ्गजौ रा गीत ई, pp. 143b-145a. A collec-
 tion of 6 *gītas* in honour of mahārājā Gaja Singha of Jodhpur,
 of which the 2nd and 4th are stated to have been composed by
 BĀRATHA Rāja Sī Akhāvata, and the others are anonymous.

(k) राँ राव अमरसिङ्गजौ रा गीत १७, pp. 150b-156b. A col-
 lection of 17 *gītas* by different poets, in honour of rāva Amara
 Singha, the elder brother of mahārājā Jasavanta Singha of
 Jodhpur. The names of the poets given are the following :—
 ĀPHò Kisanò 2. Dūḡara Sī 17 : ĀSIVò Ratana Sī 16 ; GĀḌAṆA
 Keso Dāsa 4. 15 Mādho Dāsa 1 : BĀRATHA Narahara Dāsa 14,
 Ratana Sī Dedāvata 11, Ravò 3 : SĀDŪ Nāthò 13.

(l) फुटकर गीत २७, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāranas following :—*Ādhō Kisanō* 3, 4, 9, 10, *Dūgara Śi* 24, *Durasō* 11 : *Khiriyō Jasō* 19, *Harī Dāsa Bānāvata* 1, 17, 23, 26 : *Gāḍaṇa Keso Dāsa* 15 : *Dhīraṇa Mālō* 2 : *Bārāṭha Jasō* 20, *Ratana Śi* 8, 21 : *Lālasa Kheta Śi* 22 : *Vīṭhū Dhōlū* 25 : *Vanāsūra Duragō* 27.

(m) राव गाँगी रा कन्द किनिये खेमै रा कहिया, p. 177a-b. A small poem in *chandās*, in honour of *Rāva* (Rāgō) of Jodhpur, by *Kiriyō Khemō*. Beginning :—

॥ गाछा ॥ कमधन जोध कलोधं
करिमर गंग नरींद सकगे ! ... , etc.

(n) रायै उदैसिङ्गजी रा राइरूपक कन्द, pp. 177b-179b. A small poem in *chandās* on *rāpō Udē Śingha* of *Mevāra*. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति जोतिवंत
पूरित गयण प्रमाण ।
उडौयण उडौयण अंतरहि
भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसन्तगी, pp. 179b-181a. A small poem in *chandās* in honour of *Jabdal Malik*, the *Vihārī Paṭhāṇa* ruler of *Jālorā*. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न प्रांमहौं
अनि अनि थाइ अलंब ।
प्रियमौ तुं ह्वौ प्रगट
पौह जेयि आंग प्रलंब ॥ २ ॥ ... , etc.

(p) रायै उदैसिङ्गजी गी वेलि साँटू गमै री कहौ, pp. 181a-182a. A small poem in *reliṃ gītas* in honour of *rāpō Udē Śingha* of *Mevāra*, by *Sāpū Rāmō*. Beginning :—

ऊजम अंग अगाहि अड़प जिम आसति
पौहवि न कोई अवड़ पहि ! ... , etc.

(q) रा° देईदास जैतावत गी वेलि बारठ अखै भाणौत री कहौ, pp. 182b-184b. A small poem in *reliṃ gītas* in honour of

Rīṭhōra Deī Dāsa Jēṭāvata, by BĀRATHA Akhō Bhāṇōta
Beginning :—

ब्रह्मांशी मात मया करि वैगौ

भल आखर मागंतं भेद । etc.

(r) सोढे भाखरसौ रा छन्द, pp. 184b-185b. A small poem in *chandās* in honour of Sodhō Bhāklara Sī Vēraūta. Anonymous. Beginning :—

१ भाखर भाजे जांत

काल भर आयै कटक । etc

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 2 :—जैतसौ रा नै पावजू रा छन्द.

A MS. in the form of a *putakō* consisting of 93 leaves, $5\frac{3}{4}'' \times 6\frac{3}{4}''$ in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in devanāgarī, and was caused to be copied by Koṭhārī Thira Paḷa, the son of Karama Sī. at Pipāsara in the year Samvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwari-devanāgarī, and partly in mahājani, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(a) राइ जइतसौह रउ पावड़ी छन्द¹, pp. 7a-35b. A poem in honour of rāva Jēta Sī of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by Sūjō contained in MS. 15 (i), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jēta Sī over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the afore-said event is Samvat 1591 and the poem seems to have been

¹ I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jêta Sî fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jêta Sî, from rāva Saḷakhò down to rāva Lūṇa Karaṇa, Jêta Sî's father. Here the lengthiest accounts are those of rāva Vikò and rāva Lūṇa Karaṇa, and they are particularly important inasmuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jêta Sî begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jêta Sî and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणोसर पय प्रणाम

तइ बुद्धि ततच्छण फुरइ ताम ।

अग्निवांश सुरां सह ऐकदंत

निज वचन समण्ड मनि न भंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai, au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे शके १५ - - माहमासे । शुक्लपक्षे । त्रितीयायां
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारी विरद सोभमाने । सां
रतनसी तत्पुत्र करमसीह पुत्र थिरपाल लिषावतं ॥ आत्मार्थे ॥

॥ पं श्रीवरजांग लिषतं ॥ पौपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पाबू जींदराउ रउं वीठू मेहा रउ कहियउ,

pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *trōṭaka chandas*, and 1 *kaḷasa*) celebrating Pābū Dhāḍhalōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khicī Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Vīṭhū Mehò. Beginning :—

वंसि कमधज्ज पाल्ह वरदाई ।

वेगड़ विरद वांछण वरदाई ।

वयर हरे वांकड वरदाई ।

वांकां पाधोरण वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 3:—ढोलै मारू रा दूहा .

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves $9\frac{1}{2}'' \times 5\frac{1}{2}''$. Each page contains 25-28 lines of writing, and each line about 20 *akṣaras*. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by paṇḍit Kesò Dāsa at Sri Sagara (*sic!*), in the year Samvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning:—

गजमुख सनमुख होत हौ

विघ्न विमुख कै जात : ... , etc.

(b) रसमञ्जरी हरिवंस कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamañjarī*, by Harivaṃsa. Beginning:—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कहि

लंबोदर अवलंब ॥ १ ॥ ... , etc.

(c) ढोलै मारू रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholò, the son of Naḷa, rājā of Naḷavara, and Mārī or Māravanī, the daughter of rāva Piṅgala of Pūgaḷa, in 395 *dūhās*. Beginning:—

ग[ाहा] । पूगल पिंगल राउ

नल राजा नरवरे नयरे ।

अदिठा दिठ दूरे

सगाई देव संजोगे ॥ १ ॥

[दूहा] । पूगल देश दुकाल थयौ

किन हौ काल विशेष ।

पिंगल उचालौ किथौ

नरवर वर चै देस ॥ २ ॥

Ending :—

आणंद अति उक्काह अति

नरवर माहे ढोल ।

ससनेहौ सयणां तणां

कलि मै रह्यौया बोल ॥ ६५ ॥

The MS is in the Darbar Library in the Fort of Bikaner.

MS. 4:—फुटकर गीत .

A MS. in the form of a paper-roll, 212" long by 6 $\frac{1}{8}$ "-6 $\frac{1}{4}$ " broad. About 20-25 *akṣaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Deva-nāgarī script. About 150-200 years old.

The roll contains a small collection of *phuṭakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāṭhōra rulers of Bikaner. The most interesting songs in the collection are the following:—

गीत राजा सूरसिङ्गजी रौ, anonymous

(Beginning: शिवा सीह शिव भीम खग नाग पावक सघण ...)

गीत राखै सांगिजी रौ, by MAHIYĀRIYŌ Hara Dāsa

(Beginning: महमंद मुदाफर बेवे मंजे)

गीत जमै जाड़ेचै रौ, anonymous.

(Beginning: तिल तिल तन ऊवो तणो जद तूटे ...)

गीत २ सकुन्दसिङ्ग हाडै रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karaṇa.

(Beginning : आगे हौं हूतो तिसो ऊप्रमै ..., and : पहुँचे नह
खड़ी अकर पकितवे .. , respectively.)

गीत राउ सचसालजी रौ, by KAVIYĀ Tiloka Dāsa.

(Beginning : दूणो बल दाखि दुअण दल देखि ...)

गीत रतन महेसदामौत रौ, by KAVIYĀ Syāma.

(Beginning : आयो जदि काम जु तू अतुलीबल ...)

गीत राजा करणसिङ्गजी रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : चढीयो नह चिलै कमल चालेवा ...)

गीत महाराजा अनूपसिङ्गजी रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : करन मुरड़ीयो कहे पतिसाह कासुं करौ ...)

गीत सेखै सुजावत रौ, by KHIRIYĀ Dedò.

(Beginning : बापांणी भोम बराबर बहसे ..)

गीत अखैराज सोनिगरै रौ, by KHIRIYĀ Dedò.

(Beginning : साबासै सूर सपेखै सूरिज ..)

गीत मानसिङ्ग सोनिगरै रौ, by KHIRIYĀ Mālò.

(Beginning : दुजड़ वाहता मांन जंमदाड संह्रा डसण ...)

गीत [राखै] कूँभै रौ, by BĀRATHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ...)

गीत राउ जोधै रौ, by ĀSIYĀ Puna Rāva.

(Beginning : वही राव रांखा बाद विवरजित ...)

गीत राजा रायसिङ्गजी रौ, by ĀSIYĀ Dūdò.

(Beginning : वसधा राउ जोध तणी कजि वीको ...)

गीत कल्याणदास राइमलौत रौ, by RĀTHORA Prithī Rāja.

(Beginning : आप -व कोपीये अकब्बर ...)

गीत राउ वीकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : संमेलि सघण सेहर नर साहण ...)

गीत कल्याणदास राइमलौत रौ, by ĀSIRĀ Dūdō.

(Beginning : समीयाण कल्याण तणे मृत सौधो ...)

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 5:—सोढी नाथी री कविता नै सोढै राखै राइमल रा गुणगीत .

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page and 14-15 *akṣaras* per line. Written almost all in devanāgarī by vrāhmaṇa Vihārī, the son of Śrīdhara, at Derāvāra, in Samvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhī of Derāvāra. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇō* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇō Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Samvat-Century 1600, and the beginning of the Samvat-Century 1700. According to Mūhanōta Nēna Si (*Pārārā rī Khyāta*), Bhoja Rāja's son and successor Isarā Dāsa was removed from the *gaddī* by rāvaḷa Sabala Singha in Samvat 1710. Therefore Nāthī, who wrote in Samvat 1730-31, might well be his sister. Possibly, she had been married at Derāvāra, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढी नाथी री कविता, pp. 3a-178b A series of six re-

ligious poems by Sodhī Nāthī, composed in Samvat 1730-31, at Derāvāra, during the reign of rāvaḷa Sundara Dāsa of (Jesal-

mer ?), and rājā Dalapati Singha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गूढरथ, pp. 37a-50b. In 77 verses.

साख्याँ, pp. 51a-80b. In 338 verses.

हरिलीला, pp. 81a-104b.

नामलीला, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसलीला, pp. 170a-178b. In 109 verses

(b) सोडै राखै राइमल रा गुणगीत, pp. 179a-186a. A small poem in 63 verses. celebrating rāṇò Rāi Mala, a Sodhò, and the gallantry displayed by him on the battle-field of Kāginī. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhò (cfr. Mu. Nēṇa Si, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ आरज्या ॥ सोडा रांण समथो

द्विरणो दलित रूप सुद राय हर ।

वाषांणां वडहथो ।

रायांमाल हौंदुओ रांण ॥ १ ॥ ..., etc

The work was copied at Derāvāra. in Samvat 1731. by the same vrā² Vihārī Chāḡānī.

(c) फुटकर कविता, pp. 186b-207b. and 261b-271b. Miscellaneous verses of a religious nature. some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 6 :—फुटकर कविता .

A MS. in the form of a book. cloth-bound. numbering 254 leaves, 6½" × 8½" in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219). very accurately written. and containing only bardic songs ; and (b)

an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *akṣaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v. infra*.

The contents of the MS. may be classified as follows :—

(a) पौढियाँ नै दूजी फुटकर वार्ता, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāṭhōras of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ साँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Śiṅha of Bikaner. The work was composed by Bārathā Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि चिज भुवलि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Śiṅha, by *pātra* Mohana, Āsirō Mānō, [GĀḌAṆA] Colō, and GĀḌAṆA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नूँ गुण जोधायण गाइय पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *karittā* beginning *koṭhārī bhari-yā* ... Beginning :—

नारायण न विरोध

राखो वच साधे रयण ।

जुधता सुचौ जोध

वैरां ऊभौ वाहरू ॥ १ ॥ .. , etc.

(d) राजा रायसिङ्गजी रा गीत, pp. 50a-81a. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Singha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāraṇas following :—

ĀPHO Durasò 81 ; ĀSIYÒ Dalò 93, 99, Dūdò 79 ; KAḶAHATA Mādhò 35 ; KAVIYÒ Kisanò 23 ; KURADHIYÒ Cādhò 20 ; GĀDAṆA Jhājhaṇa 25. Netò 26. 27 45, 108, Sadū 95 ; DHADHAVĀRIYÒ Cūdhò 2 ; DHOLŪ Rāmò 97 ; BĀRATHA Jogò 6, Dūḡara Sī 15. Nārāyaṇa Dāsa 11. 98, Bhīva Rāja 71. Mahesa 13, 103, Vēṇī Dāsa 19, Sākara 28. 29. 70. Sāvaḷa 106. 107 ; MAHARŪ Kisanò 113 : RATANŪ Tejò 16. 109 ; ROHARA Patò Dānāuta 36 ; VITHŪ Tohò 17 ; SĀDŪ Mālò 102 ; SĀVARA Cāpò 84 ; SIṆDHĀYACA Nārū or Narò 7, 22.

(e) किसनावती कक्वाही रा नै केसरीनिङ्गु आंबभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvatī, a daughter of mahārājā Jè Singha of Ābera. and two in honour of Kesari Singha of Ābajharò. By BOGASò Govaradhana. The two songs of Kisanāvatī begin :—

दव दाघौ अक अक दुष दाघौ ... and :

भारथ मभि मिले दूसरौ भारथ ... respectively.

(f) महाराजा अनूपसिङ्गजी रा गीत, pp. 82a-84a. Six songs

in honour of mahārājā Anūpa Singha of Bikaner, by KAVIYÒ Mohana ; LĀLASA Devī Dāna ; VITHŪ Khaṅgāra ; and SĀDŪ Vijò.

(g) मण्डलाँ भारमलौताँ रूपावताँ राणावताँ राठौड़ाँ रा गीत,

pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala. Bhāramalòta, Rūpāvata. and Rānāvata Rāthòras. The names of the Cāraṇas recorded are the following :—

DHADHAVĀRIYÒ Rāma Dāsa 18 ; MAHARŪ Cāgò 26. 28 ; MĪSAṆA Gopāla 2 ; RATANŪ Dharama Dāsa 19 ; VITHŪ Khaṅgāra 4. 5 6 ; SĀDŪ Jaganātha 12 Mālò 16. 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visahas* or satirical songs, all anonymous, and referring to Kūpāvata Māḍana, Sīsodiyò Virama De. Hādhò Bhagavanta Singha. Rāthòra (mahārājā) Jasavanta Singha. Hādhò (rāva) Surajana. Kachavāhò Hara Rāma. etc

(i) भाटियाँ रा गीत, pp. 95b-101b. A collection of 25 *gītas* in honour of Bhāṭī rāvaḷas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14. Hara Dāsa 3 : SĀDŪ Mālò 22

(j) राठौड़ रामसिङ्गजी रा गीत, pp. 101b-103b. Six *gītas* in honour of Rāthòra Rāma Singha, a brother of rājā Rāya Singha

of Bikaner, of which three composed by Rāthōra Prithī Rāja, another brother of Rāya Sīngha.

(k) महाराजा सूरसिङ्गजी रौ कविता, pp. 103b-117b. A collection of 51 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Sūra Sīngha of Bikaner by the poets following :—Rāthōra Prithī Rāja 43 ; ĀSIYÒ Dāsa 11. Bhīmò 48 ; GĀPAṆA Kesava Dāsa 4, 6, 26, 33. Coḷò 12, 27, 28. 34. 35. 36, 37 ; DHADHAVĀRIYÒ Mādhava Dāsa 17 ; BĀRATHA Sākara 42, Harakhò 5 ; MAHARŪ Netò 25 ; RATANŪ Jivò 10 ; LĀLASA Rūpa Sī 14. 45, 47 ; VĪTHŪ Ghara Sī 8, Jodha 7, Dāhò Jhājhaṇòta 16, Bhagatò 24, Suratāṇa 13. Sūrò 3.

(l) महाराजा करणसिङ्गजी रौ कविता, pp. 117b-143a. A collection of 85 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Karaṇa Sīngha of Bikaner, partly anonymous and partly by the Cāraṇas following :—ĀPHÒ Kesava Dāsa 56 : KINİYÒ Goinda 65 ; KHIRİYÒ Jaga Māla 22, 69. Pharasa Rāma 57, Rūpa Sī 76 ; GĀPAṆA Kesava Dāsa 40, Thākura Sī 45, 58, Lakhò 30 ; BĀRATHA Caturò 36 37, 38, 39 : Sabalò 41 80 : BHĀDÒ Vāghò 17 ; LĀLASA Devī Dāna 9, 12, 77. Hathāḷa 13 ; VĪTHŪ Dedò Suratāṇòta 1, 24, 31, 79 : SĀDŪ Jaganātha 35, Rāma Sīngha 20, 21 ; SIṆDHĀYACA Giradhara 15, 83. Jaganātha 54 ; and by GÒRA Vijè Rāma 34 : and by BHŌJIGA Manohara 84.

(m) महाराजा अनूपसिङ्गजी रौ कविता, pp. 143a-149b. A collection of 24 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Anūpa Sīngha of Bikaner, some anonymous and some by the Cāraṇas following :—KHIRİYÒ Rāi Sīngha 15 ; (GĀPAṆA ?) Jhājhaṇa 7, 19 ; PĒVĀRIYÒ Jogī Dāsa 14 ; SĀDŪ Kābhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10 ; SIṆDHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiya, Rāthōra, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratanasiyò 23 ; KHIRİYÒ Jaga Māla 25. Devī Dāna 16, Narahara Dāsa 24, Bhèrū Dāsa 40 ; BĀRATHA Devī Dāsa 12, Harasūra 9 ; VĪTHŪ Khaṅgāra 17. Jesò 42, Jhājhaṇa 32, Mehò 5 : SĀDŪ Jagò 11 Mālò 27.

(o) कक्कावहँ रा गीत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(ĀPHÒ) Durasò 33, 44 ; KAVIYÒ Jasò 30 ; KINİYÒ Dūdò 3, 15, 20 (?), 25 (?) : GĀPAṆA Kheta Sī 6, 14, Devī Dāsa 22 ; MISAṆA Goinda Dāsa 4 ; RATANŪ Jaga Māla 19, Deva Rāja 32 ;

VITHŪ Jesò 23, Parabata 34, Hamīra 26; SĀDŪ Mālò 10, 12; SĀMORA Akhaī 24; RĀṬHÒRA Prithī Rāja 7, 8.

(p) भालाँ रा गीत, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhālā chiefs, all anonymous, except the 16th which is by Cāraṇa BĀṬĪ Rāma, the 20th, which is by Cāraṇa Hari Dāsa Bānāvata, and the 23rd and 24th, which are by Cāraṇa BĀRĀṬHA Isara.

(q) फुटकर कविता, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khici, and Rāṭhòra chiefs. The names of the poets are:—Harasūra 1, Bharamasūra 2; ĀSIYò Karama Si 25; KHIRIYò Narabada 2; DHADHAVĀRIYò Gopāla Dāsa 19; BĀRĀṬHA Isara 10; VITHŪ Khaṅgāra 11; RĀṬHÒRA Prithī Rāja 13, 14; and VĀṆIYò Acala 20.

(r) महाराजा अनूपसिङ्गजी रा गीत ५ साँदू विजे रा कहिया, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Siṅgha of Bikaner, by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) राठौड़ाँ रै पौडियाँ रौ कविता, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀṬHÒRAS from Ajè Pāla and Jè Canda of Kanauja down to the sons of rāva Cūḍò of Mandora. Songs 11-19 are in honour of mahārājā Anūpa Siṅgha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following:—Harasūra 53, 65; GĀḌAṆA Āī Dāna 19; BĀRĀṬHA Dūḍò 60; MISANA Āṇanda 35. Pūnò 42, 47; LĀLASA Devī Dāna 15; DŪMA Sabaḷò; and BHĀṬA Canda.

(t) फुटकर कविता, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following:—Sara-vahiya, Gohila, Paṛihāriyā, Rāṭhòra, Cāvarā, Cāraṇa, and Pirohita. The names of poets recorded are:—Kisanò 23; ĀPHò Mahesa 22; ĀSIYò Dūḍò 5; (BĀRĀṬHA) Isara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀṬHÒRA Akhè Rāja Sāmantasiṅghòta 25, and Prithī Rāja 20.

(u) मेड़निया राठौड़ाँ रा गीत, pp. 209a-213b. A collection of 18 *gītas* referring to Meratiyā Rāṭhòras. Names of poets:—Isara Hīgolāvata 12, Caturò 16, Nèta Si Kesāuta 1, Hamīra Nagarā-jòta 8; JAGATA Sodhò 3; DHADHAVĀRIYò Cūḍò 13; MAHARŪ Jādò 9, Dānò 2; LĀLASA Jālāpa 6.

(v) जाड़ेचाँ रा गीत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārecā chiefs and Jāmas. Name of poets: DĀPHĀLÒ Khidò 10; BĀRATHA Isara 11. 12. 16; SĀDŪ Mālò 9; SŪDHA-KAVI Sāvaḷa 2.

(w) पड़िहारों रा गीत ४, pp. 217b-218a. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Ṭhākura Sī. and the 3rd by Harasūra.

(x) सोलहियाँ रा गीत ६, pp. 218a-219b. Six *gītas* referring to Solāṅkī chiefs. The 1st and the 5th by (Āphò) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 7:—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका.

A MS. in the form of a *gutaḷò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves $4\frac{1}{2}'' \times 6\frac{1}{4}''$. Each page contains 11-14 lines of writing, and each line consists of about 25-30 *akṣaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Saṁvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्गजी री महेसदासौत री खिड़ियै जगै री कहौ, pp. 4a-27a. The well-known poem by Khiriyò Jagò, on the battle fought at Ujain in Saṁvat 1715 by mahā-rājā Jasavanta Siṅgha of Jodhpur on one side, and Ōrangzeb and Murād, the two rebel sons of Šāh Jahān, on the other. The work takes its name from rājā Ratana Siṅgha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गाहा ॥ गणपति गये (sic) गहौर

गुण ग्राहीग दान गुण देयण ।

सिधि रिधि सुबुधि सधौर

संडालं देव सुप्रसनं ॥ १ ॥ ... , etc.

(b) फुटकर कवित्त, pp. 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāsī Rāma. Ālam. Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 8 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 222 leaves, $10\frac{1}{4}'' \times 6\frac{1}{8}''$ in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *akṣaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(a) वीकानेर रै राजा करण नै सूरसिङ्गजी री तथा राव कल्याणमनजी री कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Siṅgha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (ĀPHÒ) Durasò 16 ; KHIRIYÒ Vithala 13 ; GĀPAṆA Keso Dāsa 15 ; CĀRAṆA Hamīra 18 ; and LĀLASA Kheta Si 14. The songs are followed by a *gīta* in honour of Rāma Siṅgha Ratanòta of Ratlam, by Mahiyāriyò Udè Karaṇa.

(b) चाहवानाँ रा गीत ४३, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following :—ĀSIYÒ Dūdò 12 ; KAVIYÒ Jasò 11 ; KHIRIYÒ Tikama Dāsa 33. Dhana Rāja 19. 20, 23. 30 : DHADHAVĀRIYÒ Garathò 38 ; Bogasò Devī Dāsa 7.18. Sūjò 6 : RATANŪ Māḍaṇa 1 ; SĀMORA Patò 2 : SIṆDHĀYACA Caturò 14. 43 : and VYĀSA Cintāmaṇi 3. 8. 10, 29. and Likhamī Dāsa 31. 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthòra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātis, Haḍās.

Cāvarās. Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāraṇas. whereof the following names are recorded : ĀPHÒ Khidò 181. 330. Jaga Māla Durasāvata 215, Durasò 53, 66, 105, 106, 135, 143. 149, 161. 182. 210. 242. 256, 357, 371, Bhara Mala Durasāuta 179. Mukunda Dāsa 192 ; ĀSIYÒ Karama Sī 155. Tejò 367. Dalò 52. Dūdò 115. 268. 362, Mānò 103. 363 ; KAVIYÒ Alū 57. 372 (?) Bhīmò 170. Mukunda Dāsa 396. Rāja Sī 174 ; KINIYÒ Khimò 211. 278, 412. Dūdò 251 ; KUVĀRIYÒ Jogī Dāsa 23 ; KHTIRIYÒ Kisanò 28. Kheta Sī 196, 197, 203, Jaga Māla 168, 175, 190, Jagò 24. 25. 27, Dalò 177, 194, Devò 45, Mālò 99, 104. 221. 222. Rāya Mala 296 ; KPORÒ Cāpò 235 ; GADHAVI Dedò 208 ; GĀPAṆA Ūgò 188, 204, 206, 390, 404, Keso Dāsa 280. 411, Tiloka Sī 213 ; JAGAṬA Tejò 379, Nādò 111, 169, 231, 393, Sodhò 391, Sujāna 6 ; JHŪLÒ Sāiyò 118 ; THEHARA Rūpò 132 ; DHADHAVĀRIYÒ Khema Rāja 173 ; Cūdò 376. Mokò 339, Rāma Dāsa 227 ; DHĪRAṆA Mālò 21 ; BĀRATHA Akhò 51, 290, 305, 308. Ghara Sī 232, Nara Singha 9. Narahara 8, Mahesa Dāsa 48. 354. 366. Ratana Sī 184. Rāja Singha 12, Rāja Sī 353, Likhamī Dāsa 41. Sabaḷò 394, 395, Harasūra (?) 158, 244, 245. 253. 258, 263. 266, 273 ; BOGASÒ Thākura Sī 333 ; MAIYÒ Soharò 3 ; MAHARŪ Cāgò 238, 239, Coḷò 214. Dānò 386. Lūna Pāla 128. 131. Śahasò 14 ; MAHIYĀRIYÒ Bhoja Rāja 39 ; MISAṆA Ānanda 303, Gopāla 76, Devānanda 288, Motila 212 ; MŪHARA Mahī Rāja 189. 190. 406, 407 ; RATANŪ Caṅgā Dāsa 201, Jaga Māla 279, Dūgara Sī 259, Deva Rāja 361, Dharama Dāsa 102. 228. Bharamò 62, Rūpa Sī 30. Sākara 163. Hari Dāsa 348 ; LĀLASA Arijana 18. Kheta Sī 5. Gopāla Pūjāvata 112. 261. 262, Nārò 114. 345, 397 ; VAṆASŪRA Duragò 282 ; VARASARÒ Udè Sī 207. 281. Goinda 347, Mālhaṇa 241 ; VĪTHŪ Bhojò 187. 234, Mehò 180, 275. 276, Rāya Mala 250, 255, Sūrò 233 ; SĀDŪ Kamò 329, 331. 364, 410. Nāthò 415, Bhopata 416, Mālò 109, 183, 225, 236. 283. 365, 402, 405. Rāghò Dāsa 336. 349. Rāmò 54, 298. 299, 374 (?), Hari Dāsa 152 ; SĀMORA Thākura Sī Jagamālòta 123. 124 (?), 125 (?), 153 ; SIṆDHĀYACA Āsò 220, Kalò 265, Khīvasūra 340, Cutarò 1. 7, Motila 133.

The other authors. who are not Cāraṇas, are the following :—POHAKARANÒ Jasavanta 34. 119, 277 ; BHĀṬA Mohana Dāsa 26 ; BHOJICA Mādana 193 ; RĀTHORA Dūgara Sī 91, Prithi Rāja 78, 79, 113 249, 278, 332 ; VAHIYĀVATA Rāya Mala 300.

(d) हाडॉ री कविता, pp. 121a-123b. A collection of 13 *gītas* and 1 *kavitta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guṇa*, which probably refers to the whole collection. Names of poets :—[ĀPHÒ] Durasò 7, 8 ; [KAVIYÒ] Kisanò Alūòta 10. 11 : DHADHAVĀRIYÒ Mokò 12 ; RATANŪ Dedò 5 ; SĀDŪ Mālò 6.

(e) जादम झाला सरवहियाँ री कविता, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiya chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāraṇas following:—ĀSIYò Mālò 34, 36; KHIRIYò Kūpò 17; DĀPHĀLò Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VITHŪ Mehò 5; and SĀDŪ Mālò 18.

(f) मेड़तिया राठौड़ाँ री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meṛatiyā branch of the Rāthòras. The names of the Cāraṇas recorded are the following:—ĀPHò Kisanò Durasāuta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYò Pañcāṇa 69; KHIRIYò Jaga Māla 62, Sādūla 71; JAGATA Dīvò 16, Nādhò 56; DHADHAVĀRIYò Mòkò 4, 59; BĀRATHA Nārāyaṇa Dāsa 84; MAHARŪ Jadhò 28, 54; MŪHARA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46, Jālapa 74; SĀDŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64, Caturò Bhojāuta 55, Devī Dāna 53, and Narū 31. The 31st song is by DRĀPHI Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇi.

(g) ककवाहूँ री कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlanā rājā Māna Singhajī rā* by ĀPHò Durasò (pp. 148b-150a). Names of Cāraṇas: ĀPHò Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYò Jesò 33; KINIYò Teja Sī 38, Dūdò 12, 22 (?), 24 (?), 58; KHIRIYò Kheta Sī 6; GĀPAṆA Kheta Sī 11, 84, 85. Devī Dāsa 21, 41; MISAṆA Goinda Dāsa 59, Gopāla 10, Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16, Jaga Māla 20, Deva Rāja 32; VITHŪ Jesò 26, Parabata 37, Hamīra 25; SĀMORA Akhaī 27; SĀDŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāthòra] Prithī Rāja.

(h) सौँ धलौँ रा गीत, pp. 166a-b. Five *gītas* in honour of the Sīdhalas Viṣala De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYò Bahaṅṇò.

(i) पँवारौँ रा गीत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Hīgola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.

(j) सोडाँ री कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acala Dāsa Sabāla Bhādōta rā* (4), beginning :—

अचलैखँ तिरलोक इसी कय उच्चरै ।

and a *Rāya Sala Sūjāuta rō guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिध ईसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYÒ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Solāṅkis, Bahelās, Sūdās, and Sākhālās. Names of poets :—ĀPHÒ Durasò 19, 25, 60 ; ĀSIYÒ Karama Sī 27, 56, Dalò 14, 17 ; KAVIYÒ Kisanò Alūòta 13, Māḍaṇa 44 ; KHIRIYÒ Mālò 43 ; GĀḌAṆA Kheta Sī 40 ; DHADHAVĀRIYÒ Mòkò 18 ; [ROHARIYÒ] Bahngunò 28 ; VIṬHŪ Mehò 32 ; SĀDŪ Mālò 20, 46, 48 ; SIṆDHĀYACA Sāvala Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; Jogī Lākhò 29 ; MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀTHÒRA] Prithī Rāja 24.

(l) भाटियाँ री कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIRIYÒ Mālò 32 ; RATANŪ Hara Dāsa 6 ; SĀDŪ Mālò 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhò 30 ; and BHOJIGA Sohila 28

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāthòra, Paṛihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāthòras of Ratlam. Names of poets :—[ĀPHÒ] Durasò 1, 25 ; ĀSIYÒ Dūdò 16 ; KHIRIYÒ Jagò 23 ; GĀḌAṆA Ūgò 5 ; BĀRATHA Īsara 13, 14 ; RATANŪ Rūpò 24 ; VARASARò Dhanò 2, Bhāra Mala 4 ; SĀDŪ Hari Dāsa 6 ; SIṆDHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and DHÒLÒ Rāmò 20.

(n) राठौड़ाँ री वंसावली री कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāthòras of Marwar from *rāva* Sihò down to *rāva* Sūjò Jodhāvata. Names of poets :—BĀRATHA Còhatha 47, Harisūra 50 ; MISANA Karamānanda 7, Gehana (*sic*!) 3, Pātū 14, Pūnò 8, 11 ; RATANŪ Bharama Sūra 45 ; VIṬHŪ Sūrò 31, 43 ; SIṆDHĀYACA Còbhuja 22 ; besides : Dharamò 30, 37 ; Harisūra 18, 29, 44 ; and Jasò Sikotarò 32

(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthōras. Names of poets :—ĀDHĀ Durasò 18; KINIRYò Goin-da Dāsa 16; KHIRIRYò Jaga Māla 10. Narahara Dāsa 7. Mahesa Dāsa 11. Sujāna 5; GĀPAṆA Thākura Sī 17. BĀRATHA Nara Sīngha 3. Nāthò 13; MAHIRYĀRIYò Pūraṇa Dāsa 12; MOTESARA Goinda 14; VITHU Sūrò 25; SĀDĪ Rāgho Dāsa 9; besides : Pira Dalāuta 26. Ratana Sī 6. and [Rāthōra] Prithī Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 9:—ढेलै मारू रा दूहा आदि.

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves, $8\frac{1}{2}'' \times 5\frac{3}{4}''$ in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Saṃvat 1818

The MS. contains :—

(a) ढेलै मारू रा दूहा, pp. 1a-21b. The same work as contained in MS. 3 (c), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिगल राउ

नल राजा नरवरे ।

अदिठा दुरिठा

सगाई दइय संयोगे ॥ १ ॥

दूहा ॥ पिगल उचालौ कीयौ

नल नरवर वै देस ।

पूगल देस दुकाल थयौ

किण हौ काल विशेष ॥ २ ॥ . . . , etc.

(b) पञ्चाख्यान वारता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *śloka*s interspersed. Containing 48 tales. Beginning :—

दक्षीणदेस तठै महिलारूप नामै नगर कै । तिहाँ राजा जितसजु
राज्य करै । तिख नगरै वरधमान इसै नामै विवहारीयो विखजारो ... ,

(c) सतसई विहारी छत, pp. 60a-91b. The *Satasai* of Vihārī
Dāsa. Incomplete the text being interrupted after *dūhō* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 10 :—क्रिसन रुक्मणी री वेल राज प्रियीराज री कही.

A MS. in the form of a book, without cover, numbering 90 leaves, $8\frac{7}{8}'' \times 5\frac{3}{4}''$ in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *akṣaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *akṣaras*. The date is given at page 81a, and is Samvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāthōra rāja Prithī Rāja—a brother of rājā Rāya Singha of Bikaner—who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhiṣmaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Śiṣupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *ṭīkā* identical with that in MS. 28 and described below. Beginning :—

परमिसर प्रणमि प्रणमि सरसति पिण

सदगुर [- - - -] न्हे ततसार ।

मंगलरूप गाईयै माहव

[चा]र स रहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमही परमेश्वर कौं नमस्कार करै कै । पाँके
सरसती कौं नमस्कार करै कै । पाँके सदगुर कौं नमस्कार करै कै ।

ए तीने ततसार कै । मंगलरूप माधव कै । ते कौ गुणानुवाद कौजै कै ।
या उपरांत मंगलाचार को नहीं कै ॥ ६ ॥ ... , etc.

The copy was made in the Fort of Bikaner, by pirohita śrī Kṛṣṇa, at the order of khavāsa śrī Āsōjī.

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" × 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 mitā, śrāvāṇa vada 14. vāra māṅgalavāra.*

The MS. contains —

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Singha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūhās*, and *chandās*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व अखलेस

अलख अविनासी अथय ।

भयेव नाम अंभोज

जगत कर्त्ता सु दृन्हजय ।

जिंह मरिच भये जांन

भयव कश्यप प्रजेस भुव ।

तेजपुंज सुत्त तिनह

सुगुन जुत आधदेव भुव ।

ईक्ष्वाक नृपत ताकै भयव

विकुस ज्ञीत जग विस्तरिय ।

जिन वंस कमंध रतनेस जग

अवनि सुजस बड अतुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *parānīka* and others, as far as Jē Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37*a*, where the historical part proper begins with Seta Rāma and Siṅgha Sena (=rāva Sihò). The account of rāva Vikò begins p. 40*b*, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vikò marched on Jodhpur to contest the right of succession to Sūjò, his step-brother, and how he was afterwards persuaded by his step-mother, the Hāḍī rānī, to renounce his right in favour of Sūjò and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लीध पाट निज देव

तुरी जीपण रिण भमर ।

मेघाडंबर तखत

ग्रभ कंचन लखमीवर ।

वरदाय कनग विचत्र

अवर केतला संभारे ।

पाटपती कृत्रपती

वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vikò (Lūna Kaiṇa, Jēta Si Kalyāṇa Mala, Rāva Siṅgha, Sūra Siṅgha, Karaṇa Siṅgha, Anopa Siṅgha, Sujāṇa Siṅgha, Jorāvāra Siṅgha, Gaja Siṅgha, and Sūrata Siṅgha) though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA SĪ : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसांण रा पिसण ह्वय पांङ्गणा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर आंपाणै असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेण पिड़ ह्याय भूपाल अन हैकंपे ...

RĀJĀ RĀYA SĪNGHA : 1 *gīta* by Ādhò Sadūḷa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जीप जोधपुर आवू ..

1 *gīta* by Ādhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत रायसंघ जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांण हैकंप मातौ घरा .

1 *gīta* by Vīthū Parabata (p. 51b). Beginning :—

अई भाग रासा नृपत ताह रो ईखतां . .

1 *gīta* (pp. 52a-b). Beginning :—

सहर लूटतो सदा तूं देस करतो सरद ...

RĀJĀ SŪRA SĪNGHA : 1 *gīta* by Gāḍaṇa Kesava (pp. 53a-b). Beginning :—

समथ तुम्ह सगरांम वियरी तगत सूरसंघ ..

RĀJĀ KARAṆA SĪNGHA : 1 *gīta* by Dedò (pp. 55a-b). Beginning :—

करण प्रथी ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOFA SĪNGHA : 1 *gīta* by Gāḍaṇa Āi Dāna (pp. 57a-b). Beginning :—

अनड़ नड़ण ओनाड़ ओकाड़ घड़ असपती

1 *nīsānī* by Gāḍaṇa Goradhana (pp. 58b-59b).
Beginning :—

ईल साका अवरंग तखत ईम हूवा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कूदै ह्युं जहर जारै संकर ...

MAHĀRĀJĀ SUJĀṆA SINGHA : 1 *gīta* by Bārāṭha Jaganātha
(p. 61a). Beginning :—

ह्रवो ताव जोधां ईसो राव वीकां हथां ...

MAHĀRĀJĀ JORĀVARA SINGHA : 1 *gīta* by Bārāṭha Jaganātha (pp. 62a-b). Beginning :—

दव सिलगौ जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SINGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै राम जोधां रौ प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अभमाल वाली गजय कुच धरण ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Singha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Singha that is described, namely his installation on the *gaddi* in the year Samvat 1885, the *ṭikò*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a. 88b-89b. Three different poems, to wit : twelve stanzas, partly *kavittas* and partly *savāi-yās*, on religious subjects by Sūrata, Rasa Khā, and other poets ; a *gīta* of invocation to the Āi (Mātā) ; and five *kavittas* exalting the *saṭi* practice. The first of the last-mentioned *kavittas* begins :—

देवत खेतल दिसा

जात देवां कज जातां । etc.

(c) पाण्डवयज्ञोत्तुचन्द्रिका सामी सरूपदास कृत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgaḷa, by *sāmī* Sarūpa Dāsa. Composed in Saṃvat 1892.¹ Beginning :—

[श्लोक] ॥ गुणालंकारिणौ वीरौ धनुस्तोत्रविधारिणौ ।

भूभारहारिणौ वंदे नरनारायणावभौ ॥ १ ॥

दोहा ॥ ध्यान कीरत वंदना

त्रिविध मंगलाचर्न ।

प्रथम अनुश्रुप बीच सोइ

भय त्रिधा सुन कर्म ॥ २ ॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोलै मारू रा नै बीजा दूहा सङ्ग्रह .

A MS. in the form of a book, 11" × 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most

The MS. contains :—

a) ढोलै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dhola and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [गाथा] ॥ पूगल पिंगल राच्यो

नरराजा नयवरे नयरे ।

अदिङ्गा दूरिङ्ग

सगाई दइय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुकाल थियुं

किणहीं काल विमेधि ।

¹ The work was published at Indore in Saṃvat 1909, and again in Bombay in Saṃvat 1954.

पिंगल उचालौ कीयौ

नर नरवर चै देखि ॥ २ ॥ etc.

(b) माधवकामकन्दलाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusālālābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvala Māla Dē, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupaīs*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सरसति २ सुमति दातार

कासमीर मुख मंडणी ब्रह्म पुत्र कर वीण सोहइ ।

मोहण तरवर मंजरी

मुख मयंक त्रिजं भवन मोहइ । ... ॥ १ ॥

... ..

॥ चउपई ॥ पहिलौ नागलोक पाताल ।

बीजौ मृगलोक सुविसाल ।

देव असंख कोडि जिह्वां रहइ ।

खगलोक ते त्रीजौ कहइ ॥ ४ ॥ . . . etc.

(c) मधवानल भाषाबन्ध कवि आलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindi, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasē ikānavē*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupaīs* and *dūhās*. Beginning :—

प्रथमै पार ब्रह्म जस पयोर् ।

फुनि ककु जगत रीति कों वयो ।

पार ब्रह्म परपूरन स्वामी

घट घट रहै सु अंतरजामी : etc.

(d) माधवानलप्रबन्ध दोग्धबन्ध कवि गणपति कृत, pp. 61a-139b. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Gaṇapati, the son of Nara Sā (see p. 139a). Composed at Āmrāpadra, on the Narmadā, in the year Samvat 1584 (*veda bhujāṅgama bāna śaśi* | *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇō Nāga (? *Ugrasena kuli Ugrabala rāṇai Nāga nareṣa*, *ibid.*). Beginning :—

कुँवर कमलारति रमण

मयण महा भड़ नाम ।

पंकजि पूजिय पय कमल

प्रथमजि कहं प्रणाम ॥ १ ॥

सुर नर पन्नग पणि वली

लक्ष चउरासी जोय । . . . etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*. to wit: (1) *Rāmacandrajī rā dūhā*, (2) *Thākurajī rā dūhā* (3) *Jāhnavī rā dūhā*

(f) सिंहसुभाषित ज्ञानशतक राजा देवीसिंह कृत, pp. 153a-173a. A work in 617 *dūhās*, in Hindī, in the form of a collection of *subhāṣitas*, composed by a rājā Devī Singha, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning :—

श्रीपति श्री की प्रीति लहि

उर बैठ न कौं दोन । . . . etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Singha of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Gaṇeśa, etc., a review of the ancestors of the Rāthōras, and a mention of mahārājā Anopa Singha, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुँवरसी सांखलै री नै भरमल री वात, pp. 503a-b. The same work as MS. 18 (f). Fragmentary: only the first leaf left. Beginning :—

खीवसौह सांखलौ जांगलू राज्य करै बेटौ कवलसौह (i) अकदा प्रस्ताव सोतरौ (sic) धरतौ दुकाल ह्वौ ताहरां खरल बोलैया कटै हेकै हालौ तौ मास चार द्राव चारां (i) ताहरां केईक बोलैया धरतौ आज खीचैयां री भली कै (i) . . . , etc.

(i) जेहै जाम गी वत, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thatò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning :—

नगर घटे जेहो जाम रहै तिण रै नव सै ६०० स्त्री सगां कौ
बेटौ साधेतां बापेकां कौ । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 13 :—फुटकर कविता रौ सङ्ग्रह .

A MS. in the form of a book. cloth-bound, 6" × 8½"-10" in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 *akṣaras* per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Paṇḍit Ānandaḥ, and he wrote the MS. in Bikaner, between Saṃvat 1724 (p. 119*b*) and 1727 (p. 128*b*).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) द्वियालियाँ, pp. 1*b*-2*b*. A small collection of riddles, in verses.

(b) ऊमादे भटियाणी रा कवित्त, pp. 3*a*-4*b*. A poem in 14 *chappaya kavittas* in commemoration of Ūmā De, the Bhaṭiyānī rāṇī of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (xxiv). In MS. C. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsò, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिह्नं दिस रूपक चाटे ।

मेदपाट चीत्रोड़

भलौ जोधपुर भमाड़े । . . . , etc.

(c) दातार सूर रौ संवादौ, pp. 4*b*-5*b*. The same work as already met with in MS. 6 (*b*) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै त्रय भवण

राय हरि हय पसारै । . . . etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpaīs* and *dūhās*, in which the chastity (*sata*) of a queen, Mēnā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning :—

प्रथम हीं गाउं सिरजनहारू

अलख अगोचर मया भंडारू । . . . etc.

(e) राज पदमसिङ्गजी रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Singha, the son of *rājā* Karana Singha of Bikaner, took in the famous quarrel between his brother Mohana Singha and the Imperial kotwal, over the pet deer of Mohana Singha. Beginning :—

मौहरि आखेट मग पाकड़े मूगलां . . . etc.

(f) फुटकर सवाइया कवित्त, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दूहा, pp. 50a-51a. The *dūhās* of Jēṭhavò Mehauta. 36 in all, inspired to the *viraha* emotion. Beginning :—

घण विण घाट थयाह

अहरण आभडीया नही ।

सौप समुदां माहि

महिल ज मोती मंगीयाह ॥ १ ॥ . . . etc.

(h) मोहमदियै रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyò, 17 in all. Beginning :—

मुहमं राया अथाह

मोती कौयो हीडोनीयो ।

परज पराई माहि

न बोलजै सु बोलीयो ॥ १ ॥ etc.

(i) फुटक दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ढोलै मारु रा दूहा, pp. 57a-77a. The story of Dholò and Mārū in 434 *dūhās*, being the same work as already met with in MS. 3 (c). and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूगल पिंगल राखो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

सकल सुरासुर सांमिनी
सुखि माता सरसत्ति ।
विनय करी नै वीनवुं
सुभ द्यौ अविरल मत्ति ॥ १ ॥
जोतां नव रस अखि जुगि
सविज्जं धुरि सिणगार । etc.

(k) मदनसतक, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārtā*), by Dāma (? see *dūhò* 113). In Jaipuri-Marwari. Beginning :—

विश्वानंदौ पाय नमि
भूत वात चित धारि ।
मदन कुमार शत मइ लिख्यउ
जिउं कीनउ करतार ॥ १ ॥

वात्ता ॥ श्रीपुर नगर कइ विषइ । जनानंद वन ता महि ।
कामदेव कउ प्रासाद !, etc.

(l) माधवकामकन्दला चउपई, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Samvat 1724.

(m) रुकमणीहरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmiṇī by Kṛṣṇa, composed by Vīthala Dāsa (see st. 206). In *dūhās*, *karittas*, *gāhās*, and *chandas*. Beginning :—

सकल सरूप सरदा साची
नारायणी कवि जइ नाची ।
जगज्ज जखेत्रा जोगिय जाची
वर दातार आद लग वाची ॥ १ ॥, etc.

(n) सुन्दर सिंगार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāi* and *mahākavirāi* (see st. 11). In *dūhās*, *śavāi-yās*, and *chandās*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Samvat 1688. In Piṅgala. Beginning :—

[दृष्टा] ॥ देवी पूजि सरस्वती

पूजों हरि के पाइ ।

नमस्कार कर जोरि कै

कहै महाकविशह ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभछानु ।

तहां पातिसाह्यौ करै

बैठवौ साहिजहानु ॥ २ ॥

... ..

जिनि पुरुषनि के वंस में

उपज्यौ साहिजहान ।

तिनि साहिन के नाम कौ

अब कवि करे वषांन ॥ ४ ॥

कृष्ण ॥ प्रथम मीर तैमूर

लियौ साहिब किरान पद ।

ता कौ मीरां साहिब

बजरि सुलितान महमद ।

अबू सैद पुनि उमर

सेष बाबर सु ऊमाऊं ।

साहि अकव्वर साहि

जहांगौर हिं जुग नाऊं ।

तिहि बंस अंस कविराज भनि

साहि जहां वड्डिम बघत ।

धरि कतु बइछौ अटल भुव

पातिसाहि दिल्ली तघत ॥ ५ ॥ ... etc.

(o) बारहमासा सुन्दर कृत, pp. 169a-172a. A small poem in 24 *śavāyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्हान उठै नर नारि सवारति गेह लिखै लिखनाए । .. ,
etc.

(p) वेतालपचीसी री कथा, pp. 173a-192b. The same translation of the *Vetāla*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i. pt. ii. but incomplete, the pages containing the first ten *kathās* and part of the eleventh having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Siṅgha of Bikaner.

कौतुक कंवर अनूपसिंघ

करै लिखी वयाइ ।

वात पचीस वेताल री

भाषा कहि बड़ भाइ ॥

(q) कविप्रिया केशोदास कृत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Samvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (a) above).

(r) राव रिणमल खाबडिये री वात, pp. 287b-293b. The story of the amours of Riṇa Mala Khābariyō with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called *भावना*, not *वात*. Beginning :—

... राव रिणमल री अणुहार ॥ १ ॥ खुरासांख सों । सौदागर
सेर मोहोमंद । घोड़ा री सोबति ले चाल्यो । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्यराज गाडण गोपीनाथ
रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached: in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" × 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120*b* gives the name of the copyist as Prohita śrī Kṛṣṇa, and the date of the MS. as Samvat 1810.

The MS. contains only one work, to wit :—

ग्रन्यराज खयवा महाराजा गजसिङ्गनौ रौ रूपक गाडण

गोपीनाथ रौ कहियौ, pp. 3*a*-120*b*. A poem in various metres in honour of mahārājā Gaja Siṅgha of Bikaner, who reigned from Samvat 1802 to Samvat 1844. By Cāraṇa Gādaṇa Gopīnātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kavitrīsamvāda*, or a dialogue between the Poet and his wife in praise of mahārājā Gaja Siṅgha. Then comes the genealogical account of the predecessors of Gaja Siṅgha, at first very concise, then by and by more ample. The account of rāva Vikō is found at pages 11*a*-14*b* of the MS. Then follow the accounts of Narō (pp. 14*b* 15*a*), Lūṇa Karaṇa (pp. 15*a*-*b*), Jēta Sī (pp. 15*b*-16*a*), Kalyāṇa Mala (pp. 16*a*-*b*), Rāya Siṅgha (pp. 16*b*—?), Dalapata Siṅgha and Sūra Siṅgha (pp. ?—27*b*), Karaṇa Siṅgha (pp. 28*a*-*b*), Anūpa Siṅgha (pp. 28*b*-35*b*), and Sarūpa Siṅgha (pp. 35*b*—?). Of these, the most diffuse are those of Rāya Siṅgha and Anūpa Siṅgha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāṇa Siṅgha (Samvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (Samvat 1780) (pp. 40*a* ff.), his horoscope, the festivities and ceremonies following upon his birth, his boyhood, his education, etc. Pp. 44*a*-46*b* contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Siṅgha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāṇa

Śiṅha, Jorāvara Śiṅha, and lastly of Gaja Śiṅha himself. As might be expected, lengthy descriptions of battles in the usual Dīṅga style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Śiṅha of Jodhpur in Śaṃvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gaḍana Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīṅga and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāla Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Śiṅha at Rini, (in Śaṃvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapasāva*.¹ Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhō* at the end is given as *prohita* Kehara, and in the colophon as *prohita* Śrī Kṛṣṇa.

The MS. begins with the *gāhā* :

विवरे कवि कंठि वसणौ

एसतक [क]रि वेण रथ झोरठो ।

वेहराव तात विमलो

वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Śiṅha from rāva Vikō to Karana Śiṅha. They are taken from the account of the reign of Anūpa Śiṅha :—

वहलोल सरसि विक्रम दुबाह ।

राया राव विलगौ जाणि राह ॥ ७ ॥

कन राव वहे मुहमंद कंठीर ।

नरनाह चड़ावे वंस नीर ॥ ८ ॥

As usual, the *lākhapasāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पोके रिषी विराजतां गडण गोपीनाथ मंथ १ श्रीजी रौ वणायो नांम
मथराज । पोके मालम कौथी । तिण पर इतरी निवाजस ऊई । रुपिया १०००
रोक । हाथी १ । हथणो १ । घंड़ा २ । सिरपाव । मोतीयां रौ कंठी १ । इण रौन
जानपसाव दोथी ।

जैतसौ भंजि कंमरौ जड़ागि ।
 ग्रंथद्वर राइ लागे धियागि ॥ ९ ॥
 मालदे तंगौ भंजीयो मांख ।
 कलियाख पांख भूले केवाख ॥ १० ॥
 बांधीयो उलक रासै दुवाह ।
 मारुवै राव गुजरात माह ॥ ११ ॥
 पाटणौ सूर खिड़कौ प्रजालि ।
 केवाख पांख संभम लंकाल ॥ १२ ॥
 कन राव लौध ज्वारी कंठौर ।
 वेदरां गंमे दहवाट वीर ॥ १३ ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rājā* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara :—

[कवित्त ॥] अठार सै त्रिये
 ग्रंथ पूरब आरंभ ।
 चिरत गजख चित्रीया
 सुखे जंग तेख अचंभे ।
 वरघे दाहोतरै
 रित वरघा घग बदल ।
 तेरमि पुष्पा अरक
 मास भाद्रपद कृष्ण दल ।
 मभ नयर रिणी सिध जोग मभि
 वदै कृत चऊवै बले ।
 सिरताज राज ग्रंथां सिरे
 ह्वौ कलस मछि मंडले ॥ ५ ॥
 दोहा ॥ प्रसिद्ध ऊई प्रोहित धिधी
 सारी विधि सिरताज ।
 केहर लिखे गुणस कल
 रूपक ग्रंथां राज ॥ १ ॥

P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15:—राव जैतसी रौ छन्द
अचलदास खीची री वचनिका
नै फुटकर कविता.

A MS. in the form of a *gotakò*, cloth-bound, $5\frac{5}{8}'' \times 6'' - 5\frac{3}{4}''$ in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvala Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāja* Kalyāṇa Mala and his son Rāya Siṅha of Bikaner, between Samvat 1615 (p. 173b) and 1634 (p. 2b, and 258a). A good part of the works especially those of bardic composition, were copied by Sāvala Dāsa himself. The *gotakò* was evidently property of Sāvala Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅha—the son of Rāya Siṅha—at Lāhōra (Lābhapura), in Samvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्गजी रा झोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāja* Rāya Siṅha of Bikaner, composed by Vaṇārīsa Kṣamāratua in Samvat 1634, at Nāḍūla.

(b) राइ लुंगकरण रौ कवित्त प्रवाड़ौ रौ, p. 7b. An anonymous *kavittā* summarily commemorating the exploits of rāva Lūṇa Karaṇa of Bikaner. Beginning :—

चड़िय सेन चतुरंग । ...

(c) अचलदास खीची रौ वचनिका सिवदास रौ कहौ, pp. 27a-

37b. The *Vacanikā* of Acala Dāsa Bhojauta, the Khīcī ruler of Gāguraṇa, by Siva Dāsa, a Cāraṇa. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acala Dāsa to the *Pātisāha* of Māḍava—who had invested the stronghold of Gāguraṇa—and the heroic death met by Acala Dāsa and his garrison, sword in hand after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāguraṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīcī, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the *Pātisāha* of Māḍava as being assisted by an army led by the Emperor of Dillī in person—his name Ālim Ghori (?)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhō*—

तउं वीसहथि विरोलि

तैं वीसहथि विरोलियै ।

भावठि भांमे तू तणइ

द्विज्यौं सु कांइ हौगेलि ॥ १ ॥

The copy is by Sāvala Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following :—

संवत् १६३१ वर्षे आश्विन सुदि ८ सोमदिने घटी १६ पल ३५
विशाखा नक्षत्र घटी ३१ । ४४ ब्रह्म नामा योग घटी ५४ ॥ १० अचल-
दास खीची रौ वचनिका ॥ महाराजाधिराय महाराय श्रीराइसीधजी
विजैराज्ये ॥ जांणिथाणा गांव मध्ये ॥ महाराजाधिराय महाराइ
श्रीजोधः तत्पुत्रः राजश्रीवीदाः तत्पुत्र राजश्रीसंसारचंद तत्पुत्र
राजश्रीसांगाः तत्पुत्र राजश्रीसावलदास लिखितं आत्मपठनार्थे ।

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ. The copy, as compared with the other more recent copies which are

extant of the *Vacanikā*. is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *karitā* following :—

सातल सोम हमीर
कन्त जिम जौहर जालिय ।
चटिय घेति चहवाण
आदि कुलवट उजालिय ।
सुगत चिऊर सिरि मंडि
वपि कंठि तुलसी वासी ।
भोजाउति मुज बलहिं
करिहिं करिमर कालासी ।
गडि खंडि पड़तौ गागुरणि
दिठ दाषे सुरिताण दल ।
संसारि नांव आतम सरगि
अचलि बेवि कौधा अचल ॥ १२१ ॥

(d) कतबसनक, pp 62b-70a. The story of the amours of prince Kutab Di, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhīni Devara plays the part of a procuress. The work is in rhymed prose—*vacanikā*—intermixed with *dūhās*. The name of the author is unknown. Beginning :—

डडिनि दाणस बंदगी
अट्टी देवर नाम ।
साहिब सो सुरतियां
बर बोलिया वडाम ॥ १ ॥

[वचनिका ।] दिल्ली सहर सुरताण पेरोजसाहि थाना
साहिजादा कुनबदी जुआणा । . . . etc.

Ending :—

वज्जे वज्जत वज्जीया
ह्वा ह्वादे काइ ।

जीमी जीवइ कुतबदी

मूच्या वहंदा साहि ॥

The text is in Hindi corrupted by Pañjābī peculiarities. The copy was made in Samvat 1633.

(e) राव जैतसो रा कवित्त ३ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorā, a Cāraṇa (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmraṇ in Samvat 1591. Beginning :—

अहि मिसि फनु फुंकरइ

पवन मिसि सत्रु संघारइ

सिंह जेम उडवै । ... , etc.

(f) राव लूणकरण रा कवित्त ३ काम आया तै समै रा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karaṇa of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosi (Samvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोइ मेरा साथी ।

जव लगु घट मंहि सासु

देउं ता लगइ न हाथी । ... , etc.

(g) अणहिलवाडा पाटण दिक्खी नै गुजरात रे धरियाँ रा वरस,

pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Anahilavāṇa Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संवत् ८०२ वर्षे वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरनक्षत्रे

वृषस्थे चंद्रे ... अणहिलपुरस्थ शिलानिवेशम् , etc.

(h) राजावाँ नै सिग्दागँ री जनमकुण्डलियाँ, pp. 97b, 99a, 99b,

155b, 173b, 174a, 176a, 218a. Eight horo-scopic diagrams of the birth of eminent personages contemporary with Sāvāḷa Dāsa, amongst whom : rāva Māla De of Jodhpur¹ (Samvat 1568), Akbar (Samvat 1599), rāva Virama De Dūdāuta (Samvat 1544),

¹ His birth-name was Kesava.

rāva Māna Śiṅha of Śirohī (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Śiṅha is styled *maḥpāpīṣṭa*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udè Śiṅha :—

... काकौ मारी नै भाई राव उदयसिंघ रौ बायर रउ पेट
फाड़ि नै दीकरौ पेट मचा काढाड़ि नै आप मोजड़ी रा खसता नीची
दे मारियो ।

(i) राइ जइतसीह रउ पाघड़ी कन्द चारणि वीठू सूजइ

नगराजउति कियउ, pp. 218b-241b. A poem in honour of rāva Jēta Śi of Bikaner in 401 verses mostly *pāgharī chandas*, by Cāraṇa Vithū Sūjō, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (a)), and like this celebrates the victory obtained by Jēta Śi over Kāmraṇ in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Śi from rāva Cūḍò down to Lūṇa Karapa, Jēta Śi's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अघर
सिधि बुधि दै सारद गुणसर ।
मंडलीकां मोटां कुलि मवड़ां
रसणि सुवांणि कोति राठवड़ां ॥ १ ॥
राठवड़ उदयौ चौड राव
... .. etc.

The colophon at the end contains the name of Sāvala Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Māl and also a note on the term *pāgharī chanda*, which is described as corresponding to the *padharī chanda* of Piṅgala poetry :—

संवत् १६२९ वर्षे जेष्ठ शुदि ६ आदीतवारि घटी १३ । ५२ ...
महाराय श्रीजइतसीह रौ पाघड़ी कन्द चारणि कौयौ पौंगल मांहीः
पदड़ी कन्द कहीजइ चारणिः सूजइः नगराजउति कौयौः जाति
वीठूः राजश्री सावलदास सांगाउत लिखितं आतमपठनारथेः पड़िहार
मध्ये महाराय श्रीकल्याणमल विजइराज्ये (p. 241b).

(j) सोनै नै लोह रौ भगड़ौ, pp. 248b-250b. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Pīn-gaḷa. Beginning :—

इक्का समय मन मुदित उदित दुइ पुरिष बुद्धिबर ।

इक कांचनु अरु लोह रुप रिज्जति अंमर नर । etc.

(k) वौदा जोधाउत रौ गौत वीठू सूरै रौ कहियौ, pp. 250b-251a. A *gīta* celebrating the liberality of Vīḍò, a son of rāva Jodhò, by Cāraṇa Vīṭhū Sūrò. Beginning :—

वावरतउ विभव पयपै वौदौ ...

(l) क्रिसनजी रौ वेलि साँखुला करमसौ रुक्मेचा रौ कह्यौ, pp. 257a-258a. A small poem in 22 verses, styled as *Krisanaḷī rī veli*, but in fact containing only a description of the body of Rukmiṇī, by Sākhulò Rūṇecò Karama Si. Beginning :—

अंगोपम रूप सिंगार अंगोपम अबल अंगोपम लघसु अंगि ...

In the index of the contents of the *gotakò* (p. 279b), however, the work is attributed to the Sākhali rāṇī of rāva Jodhò (the mother of rāva Vīkò ?) The copy was made by Sāvala Dāsa himself in the year Samvat 1634. vaiśākha sudi 3. at Būsi, in the camp of mahārāi Rāi Siṅgha.

(m) वौदा जोधाउत रौ गौत गोहड़ियै ठाकुरसौ रौ कहियौ, p. 258b. A *gīta* in honour of Vīḍò Jodhānta, by Cāraṇa Rohariyò Thākura Si. Beginning :—

सरवर नदि सघण कोड़ि बज करिसण ...

(n) राव रिणमल रौ गौत सिण्णायच चौमुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Riṇa Mala of Mandora, by Cāraṇa Siṇḍhāyaca C'obhujò. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭārī* when treacherously assailed during his sleep in the palace of C'itorā. Beginning :—

अपूरव वात संभली अेहा ...

(o) साँगा संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāgò Saṁsāracandòta, a Vīḍāvata, the father of Sāvala Dāsa. Beginning :—

करिमान तखै बलि जोध कलोधर ...

(p) राठौड रावाँ रै दीकगँ ग नाम, p. 262a. A note giving the names of the Rāṭhōṛa rāvas of Māravāra from Saḷakhò to Jodhò.

(q) राव वीका रौ गौत बारठ चौहथ रौ कहियो, p. 303a. A *gīta* in honour of rāva Vikò. by Cāraṇa Bārāṭha Cōhatha. Beginning :—

वीकौ वाषांणि जेणि वड रायां ...

(r) वोदा जोधाउत रौ गौत वीठू सूरै रौ कहियो, p. 303a. A *gīta* in honour of Vidò Jodhāuta. by Viṭhū Sūrò. Beginning :—

वावरतौ विभौ पयंपै वोदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत ८, pp. 304b-307b. A series of eight *gītas* in honour of rāva Jodhò. by an author unknown. The first begins :—

नग मंडल मेवाड़ निरखतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vidò is inserted. This begins :—

बैठै विधि वियापे विकासि बौद्धिया ...

(t) राव जोधा तौगथाँ गया ग कवित्त, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhò's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हल्लयौ (?)

घसिय अजमेरहि लग्यौ । ... etc.

(2) ते आयौ हल्लियरू

राइ रिणमल्लइहि जायौ । etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—**क्रिसन रुकमणी री वेल
राज प्रियौराज री कही.**

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size $8\frac{3}{4}'' \times 5\frac{1}{2}''$. From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhè Rāja "चितराम मधेन अखैराज कीया". The last page of the MS. bears the date : Bikaner, Saṃvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmiṇī already found in MS. 10, and described above. The *ṭīkā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS. the text begins only in the middle of the commentary on stanza 31 :—

... तौ म नै तो यह अकलि उपज है । राजावीयां नै ग्वालां
किसी छाति । etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिङ्गजी री कविता
वीठू भोमै री कही.**

A MS. in the form of a book, cloth-bound, consisting of 180 leaves, $10\frac{1}{4}'' \times 7\frac{3}{4}''$ in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desapoka, near Bikaner, by (Āraṇa Viṭhū Cāvādō, in the year Saṃvat 1905 (see pp. 141a. and 180a).

The MS. contains :—

(a) कुँवर सिरदारसिङ्गजी री वौँदोटौ वीठू भोमै रामदान रे
री कहियौ, pp. 1a-26b. A poem in honour of mahārājā Ratana
Singha of Bikaner and his son kāvara Sirdār Singha, with spe-

cial reference to the latter's marriage at Devaliyò Pratāpagadhā, by Vīthū Bhomò of Desanoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Gaṇeśāṣṭaka* by Śaṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kavittas* in honour of the Rāthòras from the origin of the 13 *śākhās* down to Jè Canda of Kānauja and rāva Sihò, and a series of *dūhās* recording the names of the sons of Sihò and his successors of the Bikaner line as far as mahārājā Sūrata Śiṅha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Śiṅha—the successor of Sūrata Śiṅha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Śiṅha's, Ratana Śiṅha's son, marriage at Devaliyò Pratāpagadhā (pp. 13a-26b). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāthòras from Vijè Canda and Jè Canda down to Ratana Śiṅha and Sirdār Śiṅha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandās*. It closes with the *kavitta* following :—

राजि रतन नरंद
 देखै कौरत दस देसां ।
 गुणां वेद रुपगां
 ऊवै हाजरे हमेसां ।
 ठवै रीभ वेदगां
 सुदब लाखां पोसाखां ।
 खोपावां सासणां
 पसर पांगी चऊ पासां ।
 सकवीयां पाल नृप रतनसा
 धिन धिन कह अंजसै घरा ।
 कौरत राचे करन री
 इल सारी रे उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Śiṅha.

(b) महाराजा सूरतसिङ्गजी रा मरस्या वीठ भोमै रा कहिया,

pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Śiṅha of Bikaner (Samvat 1884). By the same Vīthū Bhomò. In 6 *kavittas*, 12 *paddharī chandas*, and 1 *dūhò*. Beginning :—

सत वरतण सुरतेस

ऊवौ शुरज ह्रींद्वांणां ।

भूपतीयां पत भूप

करन दुसरो कहांणां, etc.

(c) महाराजा रतनसिङ्गजी रौ रूपग वीठू भोमै रौ कहियो,

pp. 296-446. Another poem on mahārājā Ratana Singha of Bikaner, by the same Vīṭhū Bhomò, in *dūhās*, *kavittas*, and *chandas*. Beginning :—

सधर रतन इल सोह्यौ

कमंधां पत वीकाण ।

तै पाट प्रतपै रतनसा

भूप तीयां वंस भांण ॥ १ ॥, etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Singha, his investiture, and the honours he received from the Emperor of Dillī.

(d) महाराजकँवार सिरदारसिङ्गजी रा कवित्त वीठू भोमै रा

कहिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārājā kumāra Sirdār Singha, the son of Ratana Singha, by the same Vīṭhū Bhomò. Beginning :—

अैवासां नरपत अरस

रहृत सलुणै रंग ।

जेता सतजुग नै कहै

विध किण आ विरंग ॥ १ ॥ etc.

(e) रतनविलास अथवा गयाप्रकास वीठू भोमै रौ कहियो,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Singha's pilgrimage to Gayā (Samvat 1893) and the liberal largitions made by him there, as well as the marriage of kāvāra Sirdār Singha, which was celebrated on the same occasion. The work begins :—

मिसलत परघै मुसदीयां

सचव मंत्र सिरदार ।

रामचंद्र जिम रतनसा

साम्भ सिरै दरबार ॥ १ ॥

.....

॥ श्री दरबार वाच ॥

नीतवंत आखै नरंद

इमृत वचन उचार ।

प्रति फलगु डंड परसस्यां

आरंभ रचो अपार ॥ ३ ॥ . . . , etc.

The author is the same Viṭhū Bhomò found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रतनसिङ्गजी रौ गीत साणोर, pp. 70b-73a. A *gīta sāṅora* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Viṭhū Bhomò. Beginning:—

महपत रतन रषण सुभ मारग । . . . , etc.

(g) करखीजी रा कवित्त, pp. 73a-74b. A small poem in 5 *karittas* and 1 *dūhò* in honour of Karanījī, the Cāranī goddess who is worshipped as the protectress of Bikaner. The first 3 *karittas* briefly summarize all the favours which Karanījī is believed to have bestowed on the Rāṭhōras of Bikaner, from the time of rāva Rīṇa Mala of Maṇḍora down to mahārājā Sūrata Singha. Anonymous. Beginning:—

ले आखा रिणमाल

आप निज पावां आया ।

कमधज नै करनल

घरा दे वांन वधाया । . . . etc.

(h) महाराज लिखमीसिङ्गजी रौ गीत तथा कवित्त, pp. 75a-77a. A *gīta sapāṅkharò* in four stanzas, and 4 *karittas* followed by 1 *dūhò*, in honour of mahārāja Likhāmī Singha a brother of Sūr-dār Singha. Anonymous. Beginning:—

ओपै विरदां अथाह तै रौ न को दुजौ ईडवारै । . . . etc.

(i) महाराज गणपतिसिङ्घजी रा कवित्त वीठू भोमै रा कहिया,
pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Ganapati
Singha, a son of mahārāja Likhamī Singha, by the same Viṭhū
Bhomò. Beginning:—

माहा क्रीत ऊय उणमणी
युं बैठी अकंत ।
इतै शुजस ह्यै आवीयौ
मिलबा कारण मित ॥ १ ॥ etc.

(j) राठोड़ाँ है पौढियाँ रा गीत, pp. 83b-107b. A collection
of *gītas* in honour of the early Rāthōra *rāras* of Marwar, mixed
with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bika-
ner. 34 in all. The *gītas* referring to the latter princes are the
following:—8 (rāva Kādhala): 9, 10, 11, 29, 30 (rājā Rāya
Singha); 25, 26, 27, 28 (mahārājā Anopa Singha); 12, 31, 33
(mahārājā Gaja Singha); 32, 34 (mahārājā Ratana Singha).
All the *gītas* are anonymous except the 12th (Pharasò), the 29th
(Viṭhū Dhòlū), the 30th (Viṭhū Kisanò), the 32nd (Gāpaṇa
Maṅga), the 33rd (Viṭhū Bakhatò), and the 34th (Viṭhū
Bhomò).

(k) रतनरूपग अथवा रतनजसप्रकास कविये सागरदान करनी-
दानौत रौ कहियौ, pp. 109a-141a. A poem in honour of mahā-
rājā Ratana Singha of Bikaner, called *Ratana Rūpaga*, alias
Ratana Jasa Prakāsa, by Kaviyò Sāgara Dāna, the son of
Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The
poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti,
and Karanījī—the Cāranī goddess—, and then the customary
genealogical account. The contents proper are formed by a
description of the fort and city of Bikaner, the Darbar, the
elephants, the horses, the camels, and lastly the Mahārāja him-
self, his son Sirdār Singha, and his brother Likhamī Singha.
The poem is all in *dūhās* and *chandās*, only the last section,
namely the description of the Mahārājā etc., is in *gītas*. Be-
ginning:—

श्रीगणपत सरन्वत सकत
उकत समाप उदार ।
वीक जोधशुत तप बली
वरणु जस विसतार ॥ १ ॥ etc.

(l) रतनविलास ग्रन्थ, pp. 142a-180a. A treatise on metres
and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Śiṅha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

अकरदन सिधुखदन
सदन माहा सुखकार ।
सो मनपति सुप्रसन सदा
विधन विडारनहार ॥ १ ॥ . . . etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर दूहा .

A *gotakò*, 6½" × 4" in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *akṣaras*. The MS. is all written by one and the same hand in devanāgarī, and appears to be about 150-200 years old.

The MS. contains :—

(a) दूहा महाराजा जसवन्तसिङ्गजी रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Śiṅha of Jodhpur. In Pīṅḡala. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th ---

सहति ऊँती नहि पिय पुलक
डरत ऊँती अप कांह ।
निधरक कै कारी निसा
धसौ जात वन मांह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Samāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पञ्चसहेली कवि कौहल री कहौ, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālāṇa*, a *tambolāṇa*, a *chīpaṇa*, a *kalālāṇa*, and a *sonārī*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिष्टा नगर सुहृद्वंशा

अधिक सुचंगां थांन ।

नाम चंदेरी परगटा

जनु सुरलोक समान ॥ १ ॥ etc.

(d) फुटकर दूहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājana rā dūhā* (pp. 82a-84b), and a few *cōpaīs* on the *bhāga*—intoxication (pp. 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 19 :—वरसलपुरगढविजय .

A MS. in the form of a small *gutakò*. 3" × 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gaṇapati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *akṣaras*. The MS. was written in Samvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujāna Siṅha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज श्रीसुजासिंघजीवरसलपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा श्रीसुजासिंघजी रौ रासौ. In fact, it

is but a small poem of 68 verses. *dūhās kavittas*, and *chandas*, couched in the most magniloquent form. but deriving its subject from a quite ordinary event. the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan. while passing through the territory of Varasalapura. had been robbed by the Bhātīs of the place. Mahārājā Sujāna Sīngha. on hearing of the aggression. immediately despatched a force to besiege Varasalapura. and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued. a Fateh Sīngha. one of the men of Sujāna Sīngha. was killed. The siege. however. was raised shortly afterwards. as Lakha Dhīra. the Bhāṭī rāva of the place. came to terms and was pardoned. The subjects described at more length in the poem are : the consultations of mahārājā Sujāna Sīngha with his chief officials. especially the eunuch Ananda Rāma. the marching of the Bikaneri force. and the fight with the Bhātīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत द्यौ

सुभ द्यौ अक्षर माय ।

वीकां नृप वीकानयन

गुणे रिभाउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संबंघ

भयौ इक आञ्चिज भारी ।

हौंनहार जो जोग

टरै न न काहू टारी ।

मूलारंभ सुलतांग

भरे काफलो भारे ।

वलत वित्त वीकांण

माल गा भाटी मारे ।

वीकांण आंण दीवांण वर

भरन भीर सभ भर सुभर ।

आव नै साह दरबार मै

कहीय वात सब विवह कर ॥ ३ ॥ etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 20 :—फुटकर दूहा सङ्ग्रह तथा महेवा कौ समौ .

A MS. in the form of a book, cloth-bound, consisting of 156 leaves, $7\frac{3}{4}'' \times 7\frac{1}{2}''$ in size. From 14 to 17 lines per page, and about 22 *akṣaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Samvat 1923 (p. 97*a*) and 1924 (p. 144*b*), at Bikaner. The name of the copyist is given p. 97*a* as Rāma Candra.

The MS. contains two different works, to wit :

(a) फुटकर दूहाँ रौ सङ्ग्रह, pp. 1*a*-97*a*. A very rich collection of miscellaneous bardic *dūhās* referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhō* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज सोनिगरै रा दूहा २२, pp. 24*b*-25*b*.

अमरसिङ्ग गजसिङ्घौत रा दूहा कुखलिया ८०, pp. 79*a*-85*a*.

ईल्लै चावडै रा दूहा ११, pp. 21*b*-22*a*

ऊगै वालै रा दूहा २२, pp. 14*a*-15*a*.

ऊनड़ रा दूहा २०, pp. 20*b*-21*b*.

ओढै रा दूहा ६, p. 23*a*.

करण सगतसिङ्घौत रा दूहा ६, pp. 89*a*-*b*.

करण लाखाउत रा दूहा ८, pp. 50*b*-51*a*.

करमसी लूणकरणौत रा दूहा ३, p. 4*b*.

कलै रायमलौत रा दूहा १२, pp. 91*a*-92*a*.

काक्कवै रा दूहा ७, pp. 26*a*-*b*.

कान्ह सत्रसलीत रा दूहा २२, pp. 18b-19b.

कान्हडदे सोनिगरे रा दूहा ४, p. 55b.

किसनसिङ्ग उदैसिङ्गौत रा दूहा १११, pp. 72b-79a.

केसरौसिङ्ग भगवानदासौत रा दूहा ६, p. 72a.

गङ्गाजी रा दूहा ३३ (प्रिथीराज रा कछिया), pp. 95b-97a.

गांगे डूंगरसीऔत रा दूहा १५, pp. 25b-26a.

गांगे राव रा दूहा ६, pp. 28a-b.

गोपालदास सुरताणौत रा दूहा ६, pp. 92a-b.

गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.

चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.

चाँप खेमऊत रा दूहा ४४, pp. 6b-8b.

जखरै रा दूहा १२, pp. 12a-b.

जगतसिङ्ग मानसिङ्गौत रा दूहा १०, pp. 59a-b.

जगतसिङ्ग मानसिङ्गौत रा दूहा ६, p. 66a.

जगतसिङ्ग मानसिङ्गौत रा दूहा ५, p. 66b.

जगतसिङ्ग राखै रा दूहा ४८, pp. 85b-88b.

जगमान मालाउत रा दूहा ४, pp. 58a-b.

जसवन्त मानसिङ्गौत रा दूहा ३, p. 50b.

जसै हरिधवलौत रा दूहा ११, pp. 22b-23a.

जसल धवलौत रा दूहा १०, pp. 68b-69a.

जसै कवाटौत रा दूहा २४, pp. 5b-6b.

जसै चुगलौत रा दूहा ६, pp. 24a-b.

जोधे राव रा दूहा १६, pp. 64b-65b.

झाँझसी रा दूहा ६, pp. 32a-b.

तमाइची पातिसाह रा दूहा १६, pp. 43b-44a.

दलै जाम रा दूहा २६, pp. 4a-5b.

दादुखै पठाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
- धौधल आसधानौत रा दूहा ५, p. 51b.
- धारू आनलौत रा दूहा ८, pp. 20a-b.
- धौरै तेजसीऔत रा दूहा ४, pp. 93b-94a.
- नागारजण सारङ्गीत रा दूहा २७, pp. 17a-18b.
- पतै सँडै रा दूहा ७, p. 32a.
- पाल्हुण कमारीत रा दूहा ५, p. 68a.
- पीठवै रा दूहा १६, pp. 1a-b.
- प्रताप राणै रा दूहा ११, pp. 29b-30a.
- बाँधरै रा दूहा ६, pp. 23a-b.
- भाखरसी सोडै रा दूहा ६, p. 13a.
- भारमल प्रियौराजौत रा दूहा ३, p. 58b.
- भीम करणौत रा दूहा ४, p. 71b.
- मण्डलीक सत्रसलौत रा दूहा ११, pp. 19b-20a.
- महणसी सरजत रा दूहा २४, pp. 15a-16a.
- मानसिङ्ग अखैराजौत रा दूहा ३, p. 59b.
- मानसिङ्ग भगवन्तसिङ्गीत रा दूहा ८, pp. 58b-59a.
- मूँजै वाडेल रा दूहा १५, pp. 3b-4a.
- मूलवै रा दूहा १२, pp. 31b-32a.
- मोकल राणै रा दूहा ३५, pp. 61a-63a.
- राघोदास खीयावत रा दूहा ८, pp. 93a-b.
- राणगदे सोलङ्गी रा दूहा ५, p. 22a.
- राणुऔ चऊवाण रा दूहा १०, pp. 40a-b.
- रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
- रायसाल रा दूहा ८, p. 90a.
- रायसिङ्ग रा दूहा ५, p. 92b.
- रावल तेजसीऔत रा दूहा ५, pp. 30a-b.

- राह मङ्गलौत रा दृष्टा ६, p. 12b.
 रिणमल राव रा दृष्टा १४, pp. 69b-70a.
 रेसाम रा दृष्टा १२, pp. 3a-b.
 लखै फूलाणी रा दृष्टा १३, pp. 60b-61a.
 वणारौत रा दृष्टा ८, pp. 23b-24a.
 वाघ ठाकुरसीऔत रा दृष्टा १२, pp. 70b-71a.
 वाघे जैतसीऔत कोटड़ियै रा दृष्टा २३, pp. 10b-12a.
 विजै देवडै रा दृष्टा ६, pp. 41a-b.
 विजैसी रा दृष्टा १०, pp. 30b-31a.
 वीकमसी चङ्गवाण रा दृष्टा ८, pp. 29a-b.
 वीदै भाटी पूगलियै रा दृष्टा १० pp. 27b-28a.
 वैरसल खङ्गारौत रा दृष्टा ४, p. 91a.
 समरसी चङ्गवाण रा दृष्टा ४, p. 56a.
 सांग नगराजौत रा दृष्टा ६, p. 31a.
 सांगै राखै रा दृष्टा ६, p. 29b.
 सिवै काँभलौत रा दृष्टा १७, pp. 13a-14a.
 सीँघलराउत रा दृष्टा १३, pp. 28b-29a.
 सूरजमल खीँवाउत रा दृष्टा ४, p. 47a.
 सूरसिङ्ग भगवानदासौत रा दृष्टा ७, p. 93a.
 सूरै मेहाउत रा दृष्टा २७, pp. 26b-27b.
 सोनिङ्ग सीहाउत रा दृष्टा १५, pp. 59b-60b.
 सोनिङ्ग सीहाउत रा दृष्टा ६, pp. 66a-b.
 हमीर गोहिल रा दृष्टा ४५, pp. 8b-10b.
 हमीर राखै रा दृष्टा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रिथीराजरासा मायलौ, pp. 98a-144b.

The *Mahovā kò samò*, a chapter of the *Prithī Rāja Rāsō* by Canda. Very incorrect. Beginning:—

कहत कंद पन कंद पट

क्रोध उदंगल सोय ।

चङ्गवानं चंदेल कुल

कंदल उपज न होय ॥ १ ॥ etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 307 leaves, $11\frac{1}{4}'' \times 8''$ in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *akṣaras* per line. Written by two hands, very similar to one another (Mūdharaṇ Rāja Rūpa, p. 130a, Mūdharaṇ Kisora (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a) and 1811 (p. 18b), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिङ्गजी रौ वेल, pp. 1a-2a. A poem in 43 *velī-gītās*, in honour of rājā Rāya Sīngha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Sīngha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Sī, the man who had offended a father-in-law of the Emperor, his name Nasir Khān. Beginning :—

पित भगत रायसंग भगत परम गुरु

आंखां वरतांवण अदल ।

तै बांधीया तिके बिज पांने

कण्डोरा ऊपरे कंगल ॥ २ ॥ etc.

(b) राजा सूरसिङ्गजी रौ वेल गाडण चोलै रौ कह्यौ, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Sīngha of Bikaner, composed by Cāraṇa Gāḍaṇa Colō. This is the poem which, according to the tradition, won its author a *lākhapāsāva* from rājā Sūra Sīngha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rāthōra tribe, to each of whom

Sūra Siṅgha is compared, in turn; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Siṅgha, without any direct allusion to any historical event. Beginning :—

सुरपति हं प्रसन संमप मति सरसति

दे मति गुणपति वयण वृति ।

पति भुयपति सूर उचता पति

पह वाषांणी खेड़पति ॥ १ ॥ ..., etc.

(c) राजा सूरसिङ्गजी रौ चाटकौ वारठ राजसिङ्ग प्रतापमलौत रौ कहियौ, pp. 3a-4b. A poem in 41 *trāṭakā gītas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Siṅgha, composed by Cāraṇa Bāratha Rāja Siṅgha. The subject is for the greatest part derived from Sūra Siṅgha's war with his brother Dalapata Siṅgha, for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कक्¹

भारथ पथि सुभल ।

सिध संकर रायसंघ सुत

मारु सूरजमल ॥ १ ॥ ..., etc.

(d) राजकुमार अनोपसिङ्गजी रौ वेल गाढण वीरभाण ठाकुरसौ-
चौत रौ कहौ, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Siṅgha, the son of rājā Karaṇa Siṅgha of Bikaner, by Cāraṇa Gāḍaṇa Vira Bhāṇa.

(e) वीदावत करमसेण हिमतसिङ्गौत रौ भमाल गाढण गोवर्धन
लिखमौदासौत रौ कहौ, pp. 6a-7b. A poem in 32 *jhamālā gītas*, celebrating the victory obtained by Vidāvata Karama Sena Hinnat Siṅghōta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Siṅgha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning :—

गुणपति देवी द्यो गुण

जस वर दायक जौह ।

कंमो वखाणू मुगत कर

सौह तणी थह सौह । etc.

¹ Sic, for कक्?

(f) महाराजा सुजाणसिङ्गजी रौ रासौ महात्मा जोगीदास रौ कछियौ, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठौड़ अजबसिङ्ग गङ्गासिङ्गौत रौ नौसाणी पेखणै सामै रौ कही, pp. 10a-13b. A poem in 48 *nīsāṇī* verses, in honour of Ajab Singha, ṭhākura of Mahājana, who was killed in a fight with the Bhātīs and the Joiyās, during the reign of mahārājā Anopa Singha of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārabārō and their alliance with the Joiyās. Previously to his death in battle, the ṭhākura of Mahājana had obtained from mahārājā Anopa Singha the grant of Khārabārō. The name of the author of the *nīsāṇī* is given as Pekhaṇō Sāmō (?) in the MS., and the title of the work is given as follows: *śrī vāra Rāthōra Ajab Singhajī[ī] Gaṅgā Saṅghōta Vīko Ratana Sīhōta nu Pekhaṇē Sāmē rī kahī*. The poem begins:—

करणहार कुजरत करीम : जै सिसट उपाई :

साठ तिह थी मेदनौ मोह धंधेलाई :

समर देवी सारदा : सुभ अघर दे माई :

आधा सूर राठौड़ पर : अधा सब लुकाई :

कनवज ऊ उठीये कमध : वांके वरदाई :

कोट महेवा माणीया : कर आपंण राई :

जोधैजी कौया जोधपुर : रस नौवटि काई :

जोधै घर विकसायत ऊवा : जिण परज ठंभाई :

वौकानेर करावीया : ठावौ ठकराई :

कृतां आगै पेधंणा : सच अघै लाई :

अनमौ राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems: the *Rūpaka Savaīyā rāva Amara Singhajī Gajasinghōta rā* (pp. 15b-18b), and the *Mayana Kotūhala* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

- 12th : गीत राव कांधल रौ (खनाखे खंडे...),
 13th : गीत राव लूखकरख रौ (खल भोम...) (by Mahārū Lolò).
 14th : कवित्त राव जैतसौ रौ (गुजारव गैमरां...), (by the same).
 154th : गीत राव कल्याणमल रौ (माकां महरां...), (by Bārathā Āsò),
 155th : गीत राव कल्याणमल रौ (खरहंड मेल...) (by Mahārū Cāgò),
 157th : गीत दलपत रायसिद्धौत रौ (भागौ भै वात...)

(i) राव अमरसिद्ध गजसिद्धौत रा रूपक सवइया हरिदास रा कहिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāva Amara Singha, the eldest son of rājā Gaja Singha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court where he was serving. In 39 *savāiyās* and 1 *vacanikā*. Beginning :—

प्रथम मनाऊ देवी सारद कौ सेव करूं
 दूसरै गणेश देव थायना उसी सजू । ... etc.

(j) अचलदास खीचो रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2) but with different readings. Beginning :—

वौसहथि विरोल
 तै वौसहथि विरोलिजै । etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas*, *karītas*, *dūhās*, *chandas*, *nīsānis*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वौकैजो रा गीत ५ :

1. Beginning : विठ्ठलै अंग..., p. 63*b*.
2. „ : वैरायां लाइ विसम..., p. 66*b*.
3. „ : ह्रीसार वहं मगल (*sic*). . .; p. 66*b*.
4. „ : बभीषण जोय..., p. 100*b*.
5. „ : दिन पांच तके..., p. 100*b*.

राव जैतसीजी रौ गीत १ :

Beginning : समे सुर असुरांग..., p. 222*b*

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेण पड़टाव..., p. 120*a* (Sūjò Na[ga]rājòta)

राजा रायसिङ्गजी रा गीत ६ :

1. Beginning : रिम सेन सुगह..., p. 100*a*.
2. „ : चेभुयण तखत..., *ibid*.
3. „ : पाताल तठै..., *ibid*.
4. „ : पूकै नद पांच..., *ibid*. (Gāḍaṇa Netò).
5. „ : सिर दातारां..., p. 100*b* (Bārāṭha Sākara).
6. „ : वडौ सर..., p. 101*a* (Āḍhò Dura-sò)
7. „ : घर हरे पाखरे..., *ibid*.
8. „ : नमो सिंघ जणियार..., *ibid*. (Bārāṭha Keso Dāsa).
9. „ : वसधा राव जोध. , p. 101*b* (Āsiyò Dūḍò).

राज रामसिङ्गजी रा गीत ३ कवित्त १ :

1. Beginning : धुवे नीसाण..., p. 63*b*.
2. „ : रच फोजां पाधर .., p. 147*a* (Bārāṭha Keso Dāsa).
3. „ : सरणाई चरण..., *ibid*. (Rāṭhòra Prithī Rāja).
4. „ : अक फरस..., p. 153*a* (ditto).

राजा दलपतसिङ्गजी रा गीत २ :

1. Beginning : दला दियती ओलभा..., p. 134*b* (Rāṭhòra Prithī Rāja).

2. Beginning : दल साह दुरत..., p. 135a

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रा गीत १ :

Beginning : पड़ी लग मेर..., p. 113b.

राजा करणसिङ्गजी रा गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धीरज धरे..., p. 121a (Viṭhū Jhāṭhāṇa).
2. „ : सता सौधरां सरूपी..., p. 121b (Bārāṭha Goindāsa).
3. „ : धरा धृतारी..., *ibid.* (Āsiyò Rāmò).
4. „ : घट उलटे..., *ibid.* (Bārāṭha Amara Dāsa).
5. „ : अंन कारी धरा..., p. 122a.
6. „ : करे पांण सरताण..., *ibid.* (Āsiyò Bhopata).
7. „ : सुबे दखण सोहीयौ..., pp. 122a-b.
8. „ : दले पांगलो..., p. 122b.
9. „ : अकल वीर..., p. 125a (Gāḍaṇa Āi Dāna).
10. „ : दलां साहरां बाह..., p. 231a (Bhojaga Sakaramaṇa).

राज पदमसिङ्गजी रा गीत ६ कवित्त २ नौसाणी २ :

1. Beginning : पग लागी साप..., p. 125b.
2. „ : भाई सुज भला..., *ibid.*
3. „ : करां जोड़ीयां..., p. 126a (Sāḍū Viṭjò).
4. „ : सूरं बागलां..., p. 126b (Sūghò Kānhò).
5. „ : ऊबे वीच अंबास..., p. 127a.
6. „ : लख पाखर सूर..., *ibid.* (Ratanū Sūra Dāsa).

1-2. Beginning: गज अगार..., p. 126a (Sādhū Kūbbhò).

1 .. : इल साका..., pp. 126a-b.

2. .. : सेवा कर श्रीराम..., pp. 65a-b.

राज केसरि सिद्धजी रौ गीत १ नैमाखौ १ :

1. Beginning: उरां करां कसरां..., pp. 127a-b.

1 .. : चमथां जग चाला चल..., pp. 65b-66b.

महाराजा सुजाणसिद्धजी रौ गीत १ :

Beginning: घड़ी वान दोय..., p. 70b (Nādhū Mallò).

महाराजा गजसिद्धजी रा गीत ७ :

1. Beginning: पलम जेम लौध..., p. 190b (Bārāṭha Satī Pāna).

2. .. : रुड़े तंवाजां..., *ibid.* (Bārāṭha Mehò).

3. .. : मिले मेन जिम..., *ibid.* (Bārāṭha Satī Dāna).

4. .. : सबल दाखीयौ..., p. 191a

5. .. : गंमर धारीयां चोग्ग..., *ibid.*

6. .. : हारे पिड़ रतन..., *ibid.* (Bārāṭha Jaga-Nātha).

7. .. : कडे अम जोधाण..., p. 191b.

(l) दातार सग रौ संवादी बागठ नाँकर रौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b). and 13(c) above.
Beginning:—

बल आगै विह भवण

रायहरि हय पसाखौ ; etc.

(m) [भलै] जसै धवलौन गः कगलिया बारठ ईमरदाम रा कहिया, pp. 77a-79a. A poem in honour of Jasò Dhavalòta, a Jhālò chief, by Bārāṭha Isara Dāsa. In 37 *kuṇḍaliyā* stanzas and a *kaḷasa rô gīta*. Beginning:—

हलां भालां होवसी

मीघ लयोबथ ।

धग पेलौ अपणावमी

का आपणड़ी परहट । etc.

(n) कर्मनीजी मा कविच, pp. 84a-87a. A series of 44 *chappā kavittas* in honour of Mātā Karmāñjī, the well-known Cārāñ goddess protectress of Bikaner, by Cōhatha, a Cārāñ who apparently lived under the reign of mahārājā Sujāñ Singha. The *kavittas* particularly mention all the occasions on which Karmāñjī came to the help of the Rāthōras of Bikaner from the time of rāva Vikō down to the time of mahārājā Sujāñ Singha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Si. The first *kavitta* runs as follows :—

आज ऊया आणंद
आज वषत दन वलीया ।
आज हुया आणंद
सुजस पाजा सांभलीया ।
आज ऊया आणंद
आज अंन धन अपारा ।
आज ऊया आणंद
गिजक खुला को गरां (?) ।
आणंद ऊया मन चाहतां
सुख फल पायो सेवरो ।
परसीयो थान प. दाह गो
दगसण करनादेव रो ॥ १ ॥...

(o) राजा गजमिड्डीजी रा भूलणा बारठ राजमी पतापमलौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlāñs* describing the exploits of rājā Gaja Singha of Jodhpur, by Cārāñ Bāratha Rāja Si, the son of Pratāpa Mala. Beginning :—

आरज्या ॥ सुंडाडंड प्रसंनो
उमया मात तात सिव अंमर ।
अगेवांण सुरांणो
पै लगे मांग गुंणपति ॥ १ ॥
भूलणा ॥ पै लगे गुणप ऊ तेण अगेवांणा । . . . , etc.

(p) राव सूरताण देवडै मा भूलणा आठै दगसै रा कहिया, pp. 130a-132a. A poem in 27 *jhūlāñs* in honour of rāva Sūrātā of Sirohi, by Ādhō Durg-ō. Beginning :—

सांम गुणै सुपसनं ऊं सुर अगेवाणं
 मुंडाडंड प्रचंड मे सीध बुध धराणं
 मेक डसण पै लंबोवर फरसा धर पाणं etc.

(q) राठौड़ कले गायमलौत रा कृगुलिया आ ये दूँदै रा कहिया,
 pp 165b-167b. A poem in 17 *kunḍaliyās* in honour of Rāṭhōra
 Kalō Rāyamalōta, lord of Sivānō, by Āsiyō Dūdō. Begin-
 ning :—

द्यो देवौ सचा वधेण
 वाषाण कलौयाण ।
 तेरह साष संमधरेण
 रूप नवे गड गाय ।, etc

(r) राणै हमीर रिगथम्भोर रै रा कवित्त, pp. 171b-173a. A
 series of 21 *chappaya karittas* commemorating the stubborn
 resistance offered by rājō Hāmira of Rīnṭhambhōra to the
 Muhammadan invaders, and his heroic death. Anonymous.
 The first *karitta* begins :—

कौधा गुनह अपार
 कोड दिलौ तै आये ।
 मै कौना नबलाख
 साह मागण फुरमाये ।, etc.

(s) बाणवेधकथा प्रथौराजगसा माहली, pp. 178b-189a. The
Bāṇaveḍhakathā, being a *khaṇḍa* or chapter of the *Prithī Rājū
 Rāsō* by Bhāṭa Cauda.

(t) राव जेतसी रा कन्द पधडौ बारठ सृजै नगराजौत रा कहिया,
 pp 196b-208a. The same work as MS. 15 (i) described above
 and apparently also copied from it.

(u) पात्रुजी रा कन्द वीठ पदमै पातावत रा कहिया, pp. 208a-
 210b. A poem in 95 *chandās* in honour of Pāṭbūji, the well-
 known Rāṭhōra deified hero, by Cāraṇa Vīṭhū Padamō Pātāvata.
 Beginning :—

आरज्या ॥ सुरसती सुपसनो
 दुज सुत हंस वाहंणी देवी ।
 देवयणां वर दनो
 अवरल वाख भेद तत अथर ॥ etc.

(v) महागजा अनोपसिद्धनी है मनीयाँ रा कवित्त, pp. 231a-b.

A series of 11 *karittas* celebrating the *satīs* who mounted the funeral pyre of mahārājā Anopa Singha of Bikaner, in Samvat 1755. By Bārathā (?) Sākara. The first *karitta* begins :—

प्रणति देव गणपति

सुरां सरसति सुर रांणी ।

वाषाणु राठवड़

विमल दे अवरल वांणी ।... , etc.

(w) उमदे भटियाणी रा कवित्त बाग्न आसै गा कहिया,

pp 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसौ री बेल पँवार अखैराज रा
कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakò*, cloth-bound. $4\frac{1}{4}'' \times 5\frac{1}{4}'' - 5\frac{1}{2}''$ in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Samvat 1698 (see p. 23a).

The *gutakò* contains a number of uninteresting mystic-erotic songs in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following :—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b. Four *chappaya kavittas* in honour of Ahamad, Jahāngir, and rāṇò Bhīma.

(b) नव भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पाड़गत pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of rāva Kalyāṇa Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर

हय हींसत पायक घग कर

सुरदास पंडित असवर गाणि

पाडिगत किल्यांकराय भणि ॥ १ ॥

हों हों हों हों हां हां हों हों हय हींसत हकार वरं । etc.

(d) अकबर रा मवाइया चौगोड़ लियो तै ममै रा, pp. 25b-26a.

A small poem in 3 *avarāya* stanzas, commemorating Akbar's capture of Citorā. In Pīṅgaḷa. Beginning :—

प्रौधन बाज पाठस (ः) लेधनि खगं थ (ः) इंद सजोगन थं

सो रसरंगं द्रषांस्सु कौ अंगन कोहंडतइं पर रंडन म्यं । et c.

(e) पँवार अखैराज राठोड़ रन सौ रा कविज, pp. 35a-41a. A

poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of Pīṣāgaṇa and Ratana Sī, the Rāṭhōra chief of the neighbouring village of Kūrākī. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलीया घर काज

द्वया आगइं अणहेसां ।

अका अक अभंग

रोस सांसह नरेस ।

अजइपुर मेडनइ

आद वक्रवाद न कुंडइ ।

करमचंद वीर गुन

आम थांमा ने उडइं ।

कमधज्ज पमार कड़िखया

वदइ करारे वच्चेने ।

संतोष सांध मेइइ सयल

मानइ नह कारण मने ॥ १ ॥..., etc.

(f) राठौड़ रतनसौ खींवावत री वेलि, pp. 49b-59a. A small but valuable poem in 66 *reṭiṅā gītas*, by an author unknown, in honour of Ratana Si, the Ūdīvati Rāthōra chief of Jētārāṇa. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins:—

सुप्रसन ऊ सुरराये (sic) नारदा

विमल सर आषर वयण ।

कलिजुग रुषमागद राव कमधज

राजा वाषाणीसि रयण ॥ १ ॥..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

MS. 23:—फुटकर श्लोक .

A MS. in the form of a *gūṭikā*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gūṭikā*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$. From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sāvāla Dāsa Sāṅgāvata (see MS. 15 above) during the period Samvat 1640 (Akbarpurā, p. 55a)—Samvat 1656 (Jūnāgadhā, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gūṭikā*, which was written apparently between Samvat 1640 and 1645 (Nāgarpurā, p. 1a), when the *gūṭikā* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gūṭikā*, leaving aside unimportant and extraneous matters, are briefly the following:—

(a) रसिकसंजीवनी सभाषितयुक्तिक्ता, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good-sayings, from different sources, made or caused to be made by the above-mentioned Sāvāla Dāsa between Samvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

स्वस्ति श्रीमद्विक्रमार्कराज्यात्संवत् १६१० वर्षे शके १५०५ प्रवर्त्त-
माने.....ज्येष्ठमासे । कृष्णपक्षे । एकादश्यां तिथौ
महाराजाधिराजमहाराइश्रीरायसिंहजीविजयराज्ये : श्रीअकबरपुर-
दुर्गमध्ये । ऐरावत्याः सरितः समीपे । प्रथमं हडप्पा इतिनाम्नि ग्रामे ।
राजि श्रीसांवलदासजी विनोदार्थ सुभाषितपुस्तिका कारिता । रसिक-
संजीवनीतिनाम्नेषा पुस्तिकास्ति ।...

(b) श्लोकरत्नानि, pp. 2a-15a. Another collection of Sanskrit verses taken from different sources, made by the same Sāvāḷa Dāsa, and introduced by 5 verses amongst which the following :—

नानाग्रंथसमुद्भेभ्यः श्लोकरत्नान्यनेकशः ।

उद्धृत्यैकत्रचक्रे [ऽ]सौ सांवलारख्यो महीपतिः ॥ ३ ॥

धौमतां कंठभूषार्थमात्मनश्च कुतहलात् ।

पुत्रपौत्रादिशिष्टायै सर्वभूतहिते रतः ॥ ४ ॥..., etc.

(c) गाहाकोसं, pp. 22b-26a. A collection of 40 Prakrit *gāhās* of an erotic nature, caused to be copied by Sāvāḷa Dāsa at Jūnāgaḍha in Samvat 1656. Beginning —

नमिय हरिपाइपउम सरस्ईए मदालगमणीए ।

सुललियगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥

ओचिट्ठय धरि बारेओ उदपयोहरा विसालच्छी ।..., etc.

(d) राव जैतसी है साथ काम आया नियाँ रा नाम, pp. 26b-27b.

A list of the *sirdārs* of Bikaner, who fell with rāva Jēta Sī (in the fight with Māla De of Jodhpur in Samvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजौ है साथ अत[रा]

राठोड़ [ठा]कुर मारीया रां नावां री विगति ॥ राठोड़ः सांगो संसार-
चंदोत १ ॥ राठोड़ः रांमदास सांगाउत बप बेटो बेउं २ ॥ ..., etc.

(e) राजा रायसिङ्गजी री पणालि, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapōla* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं^१ ॥ वर्षे पंचचत्वरसद्विधिमिते मासे तपस्ये सिते पक्षे देवगुरौ
नवम्यपगते व्याघातमैत्रीयजे ,... etc.

(f) रायसिंहपुर्वजगणवर्णम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāya Kalyāṇa Mālā. Identical with the contents of the first 67 lines in the inscription of Rāya Siṅgha mentioned above except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryacamśis*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदायीसेननामा तत्पुत्रोत्तुलवक्रः ।

तदात्मजः सीतरामो रामभक्तिपरायणः ॥ ५२ ॥

सीतरामस्य तनयो [ट]पचक्रशिरोमणिः ।

रायसीहा इतिख्यातः श्रौयवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) टीकानेर तथा जेम्लमेर री पीटियाँ रा कवित्त, p. 233a. Two *chappaya karittas* recording the names of the Rulers of Bikaner and Jesulmer. The former which goes as far as Rāya Siṅgha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भड़ विजय-

चंद सेनसाह ।

सीतराम सीहरू

आसयाम कुल धूहड़ ।

रयण कान्द जाल्लणा

भूप कडा तीडा भड़ ।

^१ Repre-ented by a symbol.

राउ सलख वीर वंश चवड
 राउ रिगमल योधा वीक रे ।
 संह (sic) करन जेत कल्याण सुत
 राय संह कुल उडरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 24:—प्रियौराज रासौ तथा दूहास्झह .

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7" × 8½" in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras*. Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains:—

(a) प्रियौराज रासौ कवि चन्द विरचिन, pp. 46-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khaṇḍas*. Two *dūhās* at the end record that the poem was copied for the use of Vachāvatā Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Siṅgha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva:—

कुंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।
 भुजंगी गलेदं । शिरे माल लहं ।
 सरोजाइ कुंदं । गिरीजाय नंदं ।
 उरो सिंग नंदं । शिरो गंग हहं ।
 रणे वीर महं । करी चर्म हहं । . . , etc.,

and ends with the *kavitta*:—

न रहै तनु धन तरुणि
 किरणि उदयं अह अन्तय ।

चंद कला परिपिथ्य

राह करि ग्रस्त विगस्तय ।

न रहै सुर नर नाग

लोक लगे जु जगै ।

न रहै वापी कूप

सत्त सरवर गिरि भगै ।

जांऊ सुजांन अक्कर अमर,

विविर विदिर पुच्छित कहै ।

भषि काल व्याल संसार सब

रहहिं त गरु गलां रहहिं ॥ १३ ॥

(b) रामचन्द्रजी रा वगैरा दहामङ्गल, pp. 103a-118b. Four small poems in *dūhās*, to wit : *Rāma Candajī rā dūhā* 50, *Thā-kurajī rā dūhā* 166, *Gangajī rā dūhā* 80, and *Prithī Dāsā rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

MS. 25 :—राजा सूरसिङ्गजी रौ पाघड़ी छन्द नै फुटकर कविता .

A MS. now consisting of 105 leaves, $5\frac{1}{2}'' \times 7\frac{1}{2}''$ in size, but in origin containing some more leaves, which are now missing. Cloth-bound but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्गजी रौ पाघड़ी छन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Singha and his brother Daḷapata Singha for the *gadā* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोधार धरे करि चष्य चोल
 भूला विद्याल सोब्रन्न भोल ।
 सभि सूर सिलह कन्नौस सार
 त्रिन्नयण रूप राजा तियार ॥

describing how Sūra Siṅgha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chief- and warriors of note in the army of Sūra Siṅgha, much after the same manner of the two *Jēta Sī rā Pāgharī Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Siṅgha, there is inserted a *dūhō* which gives the year and day of the battle between the two brothers (Samvat 1670, Māha sudi 7, Sukravāra) :—

सोलह से सतरा संवत
 मास सुकल पष माह ।
 सुक्रवारि ह तिथि सप्तमी
 गढपति रचि गजगाह ॥ (p 48b).

After this interruption the narrative is resumed with another description of Sūra Siṅgha's arming himself for the combat. This goes on for a few stanzas only, however, as p 49b the fragment suddenly comes to an end with the verses :—

कंदौ कसे उकासे कमाण
 बीजो पथ जाणि कि पति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Siṅgha (Samvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Khāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhakti* and *śrīyāra*. Pp. 50b-83a contain the *Gītāgorinda* in Sanskrit, and pp 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Siṅgha of Bikaner :—

रायसिंह नृसिंह त्वं सिंहः कश्चिदिहाद्भुतः ।
 दयसे हिरदान् यस्मादिष्टमष्टपदाश्रितः ॥ ४ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 26 :—फुटकर कविता .

A MS. in the form of a *gutakò*, cloth-bound, measuring $4\frac{1}{4}$ " high by $4\frac{1}{2}$ "—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gutakò*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gutakò* was written between Samvat 1710 (p.172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakaraṇa brahmin, for his own use.

The contents of the *gutakò* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotic, and mystic-erotic nature. Those which are bardic or otherwise interesting, have been classified below :—

(a) फुटकर गीत नै कवित्त, between p. 20b and p. 49a. Eight *gītas* and two *karittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करणसिङ्गजी रौ गीत १, pp. 20b-21a.

(Beginning : थरकीयो जेम जल थाल करणसे थी)

रा' पिथीराज हरराजौन रौ गीत १, p. 30b.

(Beginning : अकबर दल अगनि कड़ाहि अ रौयण)

रा' राघोदाम कल्याणमलौन रौ गीत १, p. 31a

(Beginning : पिड़ पेसे राघोदास पयंपे)

रा' सकतसिङ्ग उदाउत रा गीत २, pp. 35b-36a.

(Beginning : अबल पुमार रौ सुख सेज न सावै

: ऊगी उगमण गजरूप तणे अग)

राजा करणसिङ्गजी रा गीत २, pp. 41b-42b.

(Beginning : पथीया वातड़ी कहि जेत किसान पो

: विठे राय राठौड़ सिरदार वीजूजल)

मूहतै रामचन्द्र रा कवित्त २, pp. 44a-b.

(Beginning : अरा अन न जरे

.. : सभ संनाह दी वाह)

खवास तेजै रौ गीत १, pp. 48a-49b.

(Beginning : रिसराह अथाह दुवाह रुकहथ)

All the songs are anonymous.

(b) फुटकर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Ījharè rā*, the *Pīṭharè rā*, the *Jetharè rā*, etc.

(c) डोलै मारू रा दृहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदेवक सावलङ्गा रा दहा, pp. 127a-134b. The story of the amours of Sadèvachā, represented as a son of rājā Sālīvāhana of Mūgī Paṭana, and Sāvalingī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (R) and 26 (i). In 31 *dūhās*, preceded by a *vārtā* in prose. Beginning :—

मूगीपटण अजब देश तिण देश मध्ये राजा सालिवाहन राज करे
तिण राजा रे पदम सेठ मची ॥ तिये मंची रे पुत्री सालंग्या इसे नाम
बचीस लक्ष्मी] सहित..., etc.

(e) कुनव सतक रौ बात, pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

अक दिवस साहिबा डाडिण हं खांना खुलावनी थी डडणी
पसाव कीया । अरौ साहिबा मे तुम क अक वडे (sic) उपगार करेगौ ।
अरौ डडणि मुम से कोणसे उपगार करेगौ..., etc.

(f) नवभाखा, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Singha [Kalyāṇamalōta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटेनौ रणी जेसलमर अने मुलताणी ।

उत्राघन पूवौ चितंगौ पूछे जेस नार नवरंगी ।..., etc.

(a) सोरठ रा दह्रा, pp. 185*b*-190*a*. The amorous *dūhās* of Vijō and Sorathā, 25 in all. Beginning :—

जाईती (sic) देवांगना

पाली आण कूंभार ।

मन राख्यो जेसंधदे

परणी राय खंगार ॥ १ ।..., etc.

(b) माधवानल चउपडे, pp. 190*a*-262*a*. The same work as contained in MSS. 12(*b*), 13(*l*), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतरू, pp. 316*a*-349*a*. The same work as contained in MS. 13(*k*), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रमालू रा दह्रा, pp. 340*b*-345*b*. The *dūhās* of rājā Rasālū or Risālū, 35 in all. Very incorrect. Beginning :—

राजा रसलू हो सवा (?) २ गीसंडेया मरि जांहुवे ।

सवरज पके खंबले । राजीया केही डौल न घाइवे ॥ २ ॥..., etc.

(k) कवित्त ४, pp. 351*b*-353*a*. Four *chappaya kavittas* in honour of rājā Gaja Singha (of Jodhpur), rāja Amara Singha (or Nāgōra ?), *pātisāha* Sāhi Jahā, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंव जचिवा

मुकवि मिल दिध प्रियाणो ..., etc.

(l) गीत ७, pp. 353*a*-354*a*, 355*a*-*b*, 428*a*, 428*b*-429*a*, 436*b*-437*a*, 437*b*-438*b*. Seven *gītas* in honour of the personages following :—Rāthōra Māla De Hāḍō Sūrija Māl, Rāthōra Sūrija Māl (?), rājā Karapa Singha (of Bikaner), rājā Gaja Singha (of Jodhpur), rājō Jagata Singha (of Mevāra), and rājā Jē Singha (of Āmbera). All anonymous. The *gīta* in honour of rājā Karapa Singha begins :—

मेर रे प्रवाणे मंधन वंश देश धन । ..., etc.

(m) राजा रायसिङ्गजी गी वेल, pp. 429*a*-435*b*. The same work as contained in MS. 21 (*a*), but in a more accurate form. Also anonymous. Complete in 43 *veligā gītas*.

(n) दिल्ली की दिगालि, pp. 424a-428a. A list of the rulers of Dilli from Anāṅga Pāla Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(b) of *Descr. Cat.*, Sect. i. pt. ii. and apparently the original wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल की दोह्वी
तिथि दिहाड़ा थी दिल्ली को मंडाण विगति ॥ १ ॥ राजा अनंगपाल
तुवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 27 :—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका .

A MS. in the form of a book cloth-bound, $6\frac{1}{4}" \times 8\frac{1}{4}"$ in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Facetrikā* of Rāthōra Patana Sīṅha, already described under No. 7 above, but somewhat differing in the readings. The cop. is incomplete, as the text is interrupted in the middle of the *racanikā* 244, after the words :—

मदनमोहन कमललोचन सांसुंदर ठाकुर विराज. .

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 28 :—क्रसन रुक्मणी री वेल वगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266, $5\frac{3}{4}" \times 6\frac{1}{4}" - 7"$ in size. The last 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *akṣaras* per line. The MS. is all written by one and the same hand, in calligraphical devanāgarī. P. 125b records that the MS. was copied in the year Śaṃvat 1673, during the victorious reign of rājā Sūra Siṅha (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(a) किमन रुक्मणी गे देल गठौड राज प्रियोगन री कहौ,

pp. 2a-125b. The *Vela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja, accompanied by a *ḥikā* in a form of Eastern Marwari, or Dhū-dhārī, identical with the *ḥikā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *ḥikā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (Śaṃvat 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

लगौ चित्रांग २ टीका । कवि कहै कै ॥ त्रि मुने उपायौ ।
जे परमस्वर सुखा कौ निधि कै । जा के गुण कौ पार कोई न पावै ।
मे निगुण थको ते कौ गुण कहिवा कौ आरंभ कौयौ ।..., etc.

Amongst the other works contained in the MS., there are:—
a poem in 50 *dūhās* in praise of Rīma Candra, and the three *Satakas* of Bhartrihari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20:—किमन रुक्मणी रौ बेल रा० रतनसिद्धजी
री वचनिका वगैरा फुटकर .

A MS. in the form of a *gūṭakò*, cloth-bound, measuring 6¼" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *akṣaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by Voharò Vəṇò (or Venī Dīsa) during the year Śaṃvat 1753 (see pp. 4a, 220a, 267a, 271b). Page 163a, however, bears the date Gadha Solāpura Śaṃvat 1757. Leaf

1, which is fragmentary, was written at Ādūnī by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) किसन रुक्मणी री वेल रा° राज पिथीराज री कही, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukminī by Prithī Rāja with a *ṭikā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा° रतनसिङ्गजी री महेसदासौत री वचनिका खिड़िये जगै री कही, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūhā* 174.

(c) जलाल गद्दाणी री वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasīb *pātisāha* of Gaṇanipura, and Gahānī, a sister of Mriga Tamāyaci, the *pātisāha* of Thathō bhākhara—with Būbanā, a wife of Mriga Tamāyaci. [Cfr. *Descr. Cat.*, Sect. i, pt. ii. MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सेध (sic) देस मै अक अक पातसा तकै रे दोइ बेटौ वडौ मुमनां
छोटौ बुवन जदै पातसा विचार कौयौ जे अं री सगाई कौजै..., etc.

(d) धवल रा दूहा, pp. 223b-225b. The *dūhās* of Dhavalā, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौझी

चैटी वंसै रास (sic) ;

कदै न उगत भाखसी

नाक फुरतै सास ॥ २ ॥ ..., etc.

(e) गोगेजी चहुवाण री नौसाणी, pp. 267b-271b. A small poem in *nīśānīs* in honour of Gogōjī the well-known Cahavāna deified hero.

(f) सूर दातार री संवादी, pp. 272a-276a. The same work as contained in MSS. 6(b) 13(c) and 21(l) for which see above.

(g) सुहृप आदि षट्कारस रा दूहा, pp. 276b-288a. The *dūhās* of Sahapa and others of a similar kind, all inspired to the *śrīṇārā-rasa*. Beginning :—

सोहव सीस गुथाइ नै

गई गंधी कै हट ।

बीणज गमायो वणीयै

बलद गमायो जट ॥ १ ॥ ..., etc.

The MS. is found in the Darbar Library in the fort of Bikaner.

MS. 30 :—महाराजा गजसिङ्गजी री कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" × 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śindhāyaca Phatè Rāma, in honour of mahārājā Gaja Śingha of Bikaner. These are the following :—

(a) महाराजा गजसिङ्गजी री रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas* composed by Śindhāyaca Phatè Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sihò to mahārājā Gaja Śingha, a long and rather bombastic eulogy of the latter, and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Joahpur army, under the leadership of Bhaṇḍārī Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā* :—

सुंढाहल ह्र मो सुपसनं

मूसादाहण मेर सुमनं ।

वण दंतमल उजल वरुनं

नमो नमो तो गौरिसुतनं ॥ १ ॥

(b) महाराजा गजसिंहजी रा गीत कवित्त दृष्टा, pp. 9a-11a.

Two *supāṅkharā gītas*, one *sāṇḍra gīta*, two *chappaya kavittas*, and two *dūhās* in honour of the same mahārājā Gaja Singha by the same Siṇdhāyaca Phatè Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 31 :—प्रिथौराज रासौ तथा विष्णुसहस्रनाम भाषा टीका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size $6\frac{1}{4}'' \times 6\frac{3}{4}''$. From 13 to 17 lines per page, and from 25 to 30 *akṣaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Ūdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथौराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prithi Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धारि
बंभ मच्छह तनु किन्नउ ।
दुतीय वीर वाराह
धरनि उद्धारि जसु लिन्नउ ।
कौमारिक भद्देस
धम्म उद्धारि सुर सखिय ।
क्रूरम सुग नरेस
हिंदु हृद उद्धारि रखिय ।

रघुनाथ चरितु हनुमत कृत

भूप भोज उद्धरिय जिमि ।

पृथीराज सुजसु कवि चन्द्र कृत

चन्द्र सिंह उद्धरिय इमि ॥ २४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāju Rāsō* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dāsa, son of sāha Nara Singha.

(b) विष्णुसहस्रनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Viṣṇusaḥasranāma* in Sanskrit with a paraphrase in Old Western Rājsthānī. The paraphrase to the introductory stanza begins:—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि
ओमहादेवजी कलियुग ना अंतःकरण पाप करि अत्यंत मलिन ऊवा
देखौ तें लोक नै सुधर्म आचरिवा नूं समर्थपण देखौ नै तेह नौ दया
करी नै धर्मार्थकाममोक्षसुखकल्याणस्वरूप श्रीविष्णु नौ सहस्रनाम
लोक नै विषै प्रवर्तय्यौ..., etc

The MS. is found in the Barbar Library, in the Fort of Bikaner.

MS. 32:—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{3}{4}''$. From 12 to 16 lines of writing per page and from 16 to 25 *akṣaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner during and after Śmvaṭ 1719 (see p. 20a), for the use of rājākumāra Anopa Singha the heir-apparent of rājā Karaṇa Singha.

According to their different nature the contents of the MS. may be divided into three parts to which—

(1) Works on *bhakti*- and *śrīngāra-rasa* such as the following —

पञ्चाध्याई नन्ददास कृत, pp. 6a-20a.

ऊलासमोहनो मोहनकृत, pp. 21a-32b.

आनन्दलक्ष्मी मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(II) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savāiyās*, and *dūhās* derived from different sources mostly on *śṛṅgāra* and *bhakti* subjects. in Piṅgaḷa. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following :—

(a) सिन्धु दूहड़ा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

सार वदंतां साहिबो

मन मया म धरंत ।

जांशि खंखेरी खालड़ौ

तापस मढी तजंत ॥ १ ॥..., etc.

(b) रागो जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of rāṇā Jagapati. or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोठ महीनो अक दिन

पैतालीस वरस ।

जमपत्ती जीते गयो

रान करे राजस ॥

(c) राव सत्रसाल रा दूहा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdi at the battle of Dholpur (Samvat 1715), where he under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सता गोपीनाथ रा
रिण रता चहवांण ।
रडीया बौरंगजेव का
वटि दिली नीसांण ॥१॥..., etc.

(d) हाडै मुकुन्दसिंह रौ गीत खौं वराज रौ कहियौ, pp 126a-b. A *gīta* in honour of Hādò Mukunda Singha Mādhodāsòta of Kotò, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारां लगे करे मोटे घरम । ... etc.

(e) भालै दयाल रा दूहा, pp 126b-127b. Nine *dūhās* in honour of Jhālò Dayāla Dāsa Naraharadāsòta who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केता भगत उवारीया
राउ राणा भूपाल ।
साह दले नरपाल रौ
भेलो हूवो दयाल ॥..., etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jethavò, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खौं वरे रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khīvarò and others.

(h) राजा भरमल रा कवित्त ८, pp 170a-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning —

वडगजर चहवाण
कमध भाटी ककुवाहा, etc.

(i) जमलै रा दूहा, pp. 184b-186b. The amorous *dūhās* of Jamalò or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणी रा दूहा, pp. 187a-b. The amorous *dūhās* of Sohanī 9 in all.

(k) राव रिणमल खाबड़ियै रौ भावना, pp. 314b-324b. The same work as found in MS. 13(r) above but complete in prose, intermixed with *dūhās*. Beginning:—

अकज तारो उभरै

समुद्रां पैलै पार ।

उण तारै म नां वोखवी

राव रिणमल रौ अणुहार ॥ १ ॥

वार्त्ता ॥ घुरसाण सों सौदागर सेर महमद घोड़ा रौ सौबत ले
चल्यौ ... etc

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्गजी रौ गीत, p. 348a. A *gīta* in honour of mahārājā Jē Sīngha of Ambera, celebrating his unflinchingness in battle. Beginning:—

लड़े केह पतिसाह विमुह्रां षड़ौ लसकरां ... etc

The MS is preserved in the Darbar Library, in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Kriṣaṇa Rukamaṇī rī
Rāthōṛa rāja Prithi Rāja rī kahī.



EDITED BY
DR. L. P. TESSITORI.

PART I:
DĪṆGĀLA TEXT
with Notes and Glossary.

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INTRODUCTION.

This “*Veli* of Kṛṣṇa and Rukmiṇī” by Rāthōṛa Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “a fifth Veda or a ninetieth Purāṇa”¹ was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”² was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīṅgaḷa. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Dīṅgaḷa literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

¹ Aḍhò Durasò, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gāḍaṇa Rāma Sīṅha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins:—

रुक्मणि गुण लखण रूप गुण रचावण
वेलि तास कुण करै वखाण ।
पाँचऔ वेद भाख्यौ पीयल
पुणियो उगलीसमौ पुराण ॥ १ ॥...etc.

² This is a *chappaya kavitta*, beginning:—

वेलि बीज जल विमल
सकति जिणि रोपी सद्धर ।
पत्र दोहा गुण पुहप
वास लोमी लखमीवर ।...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 a-b; and ii, i, 28, p. 125b). The name of the author is not recorded in the manuscripts.

Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithī Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithī Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithī Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."¹ Prithī Rāja was a brother of rājā Rāi Siṅha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle², in the year Saṃvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Siṅha, who succeeded to the *gaddi* of Bikaner at the death of his father Kalyāṇa Mala about the year 1574 A.D. (Saṃvat 1630). When, shortly afterwards, Rāi Siṅha was given an important command in the Gujarat campaign, Prithī Rāja was probably incorporated in the Bikaneri contingent and must have remained

¹ *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirithi Raj* into *Prithi Rāja*, *Rajast'han* into *Rajasthan*, and *Rahtore* into *Rāthōra*.

² प्रिथीराज बल्लभमल्लोत्त सं० १६०६ रा मगसिर वदि १ जनम . . . (*Descr. Cat. of Bard. and Histl. MSS.*, i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fazl tells us,¹ he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurāna, the ancient stronghold of the Khicīs in Eastern Rajputana which the brave Acala Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasī Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasī Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasī Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasī Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rāja of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rājā Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"¹, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithi Rāja would have composed this song to prevent the Rānō from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.² It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

नर जेथि निमाणा नीलज नारी
अकबर गाहक वट अवट ।

आवै तिणि हाटै ऊदाउत
वेचे किम रजपूतवट ॥ १ ॥

रोजाइतां तणै नउरोजै
जेथि मुसीजै जगत जण ।
चौहटि तिणि आवै चीन्नेडौ
पतौ न खरचे खचीपण ॥ २ ॥

पड़पँच दिठ वधलाज न कापति
खोटै लाभ कलाभ खरौ ।
रज्ज वेचिवा नायौ राणौ
हाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिंड आप रै दाखि पुरमातण
रोहिणियास तणै बलि राणि ।
खन्न वेचियौ जठै वडखन्निअे
खन्न राखियौ जठै खुम्माणि ॥ ४ ॥

जामी हाट वात रहिमी जगि
अकबर ठगि जामी अकार ।
रहि राखियौ खन्नी भ्रम राणै
सगलौ ई वरतै संसार ॥ ५ ॥³

¹ Chapter xi, p. 273 (Routledge's edition).

² *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

³ The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty. and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdō go as a seller of [his] Rajput-hood?

2. To the *nauroz* of the Rozaits,¹ where [all] the people of the world are being looted, to that market-place, [I say,] Patō² of Cītorā goeth not as a spender of [his] *kṣatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇō, the descendant of Hamīra, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇō, the scion of Khumāṇa, hath preserved [his] *kṣatriyahood* where [other] great *kṣatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world. and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rāṇō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāonī³ and Abu-l-Faẓl.⁴ On the

of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dan, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *सचरामायणप्रकाश* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

¹ A poetical synonym of Muhammadan, evidently from *خج*.

² A diminutive form of the name Pratāpa.

³ *Muntakhabu-t-Tawārikh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

⁴ *Āīn-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāonī says that Akbar gave to the day of the feast the name of *khushroz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod¹ and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rāṇō Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cāraṇī girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cāraṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāi," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāi. As soon as he thought of her, the good Cāraṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.²

¹ *Op. cit.*, p. 275.

² I have given the story as it was told to me by Khiriyō Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithī Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Siṅgha, who in A.D. 1591—as we know from Abu-l-Faẓl¹—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajò², alias Arāb Khān, to go in search of him with orders to capture him alive. Prithī Rāja, who was present, told the Emperor that Amara Siṅgha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajò went off to his duty and with a strong force surprised Amara Siṅgha unprepared. Amara Siṅgha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā³, a Cāraṇī woman who was in the Rāthōra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *kaṭārī*, mounted his horse and went straight for Hamajò who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Siṅgha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *kaṭārī* had found its way into Hamajò's heart. When Akbar received the report on the fight, he sent for Prithī Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.⁴

the blind Cāraṇa of Bikaner, but Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithī Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Cidāravò, where he met Rāja Bāi. Some time after his return to Delhi, Kārama Canda—a former minister of rājā Rāi Siṅgha—from his hostility to Prithī Rāja contrived to bring about "some mischief," whereupon

Prithī Rāja invoked Rāja Bāi with a song beginning : **आई आवली जूँ द्रव्य बाहर आवीजे**. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

² A marwarization of *Hamza*.

³ The tradition is that she was a sister of the famous Sādū Mālò, and the wife of Bārāṭha Saṅkara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

⁴ The account of Amara Siṅgha's rebellion and death in Abu-l-Faẓl is very concise. "Ḥamza 'Arab had a *jūgīr* in Bhimbhar. Umrā, the

Prithī Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pīrs* under thy control, canst thou foretell the place and circumstance of thy own death?"—"Certainly," was the reply, "I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithī Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithī Rāja's prophecy, sent him a summons to Court. Prithī Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold."¹

More human, though undoubtedly equally fantastical, is an anecdote of Prithī Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविया
बङ्गली लग्गी खोड़ ।
कामण मत्त गयन्द ज्यू
ऊभी मुख मरोड़ ॥ १ ॥

"O Pithala!² thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना धोरियाँ
पन्थज गग्गाँ पाव ।
नराँ तुराँ अर वनफलाँ
पक्काँ पक्काँ नाव ॥ १ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akhar-nāma*, transl. by H. Beveridge, vol. iii, p. 908).

¹ *Descr. Cat.*, i. ii, 1, pp. 214-224. According to Dayāla Dāsa Prithī Rāja died in the year Samvat 1657.

² A diminutive poetical form of the name Prithī Rāja.

“ [For] the plough long-trained bullocks, [and for] the road the feet of [old] sturdy walkers. [And as for] men, horses, and fruits, [they] are relished [only] when fully ripe.”

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithī Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutākara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithī Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithī Rāja's brother Rāma Śingha, who was assassinated about A.D. 1578 (Śaṃvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithī Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākurañi (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.¹

Prithī Rāja's greatest poem, the *Veli Kṛṣṇa Rukmañi rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Śaṃvat 1637). As the title tells, the poem deals with the rape of Rukmiṇi by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithī Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukmiṇi in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

¹ The *stotra* in honour of the Gaṅgā was probably composed by Prithī Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.

was striking enough to indicate a direct borrowing on the part of Prithī Rāja.¹ The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmiṇī, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śṛṅgāraraśa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months² and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmiṇī, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affianced her to Śiṣupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

1 These are the following:—

मा वीरभागमभिमर्शतु चैव आराद्धं मूढं सियालु सिद्धं बलि ।
गोमायुवन्मगपतेर्बलिमम्बुजाक्ष (Bhāg. Pur., X, 52, v. 39). प्राप्ते जौ बीजौ परणै । (Kri. Ruk. Velī, v. 59).

स चाश्वैः शैव्यसुग्रीवमेवपुष्पबला- सुग्रीवसेन नै मेघपुहप सम-
हकैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज- वेग बलाहक इमे वहन्ति ।
लिरग्रतः ॥ (Bhāg. Pur., X, 53, v. 5). (Kri. Ruk. Velī, v. 68).

तमागतं समाज्ञाय वैदर्भीं हृष्ट- बम्भण मिसि वन्दे हेतु सु
मानसा ! न पश्यन्ती ब्राह्मणाय प्रिय- बीजौ । (Kri. Ruk. Velī, v. 73).
मन्यन्ननाम सा ॥ (Bhāg. Pur., X, 53).
v. 31).

परिधिं पट्टिशं शूलं चर्मासी शक्ति- अे अखियात जु आउधि
तोमरौ । यद्यदायुधमादत्त तत्सर्वे सो आउध । सजै रकम हरि कैंदै
उच्छिनद्धरिः ॥ (Bhāg. Pur., X, 54, v. 29). सोजि । (Kri. Ruk. Velī, v. 133).

² It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike ḍiṅgaḷa: the disappointed Śiṣupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmiṇī attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārikā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmiṇī to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the master-ship which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithi Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śiśira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmiṇī here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithi Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithi Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble: Speak!

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Diṅgaḷa*. All the procrustean rules of *Diṅgaḷa* poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vēnasagū*; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Diṅgaḷa* is too harsh for erotic or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated *Piṅgaḷa*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the *Diṅgaḷa* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Diṅgaḷa* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (◡◡), the number of *mātrās* is 13, when with a iambus (◡ -) 14, and when with a trochee (- ◡) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukamanī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithī Rāja's lifetime. They are: (a) a commentary in Old Eastern Rājasthānī or Old Dhūdhārī, (b) a commentary in Old Western Rājasthānī, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithi Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain. *vācaka* Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākṣhō. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākṣhō with the Old Western Rājasthānī commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthānī and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

B : MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.* Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner,

during the rule of rājā Sūra Siṅgha. Containing the text with a *ṭikā* in Eastern Rājasthānī or Dhūdhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

J : A Jain MS. preserved in the Mahimābhakti Bhaṇḍāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{2}" \times 9\frac{3}{4}"$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hirajī in Samvat 1692 at Jālaṇa-pura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate : *ī* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

K : Another Jain MS. preserved in the Mahimābhakti Bhaṇḍāra, consisting of 31 loose leaves, $4\frac{1}{2}" \times 10\frac{1}{2}"$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of paṇḍit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon :—

इति वेल संवत्युगलकरमुनिचंद्रवत्सरे प्रौद्यमासे अव-
दातपद्धे रजनीश्वारे वाचनाचार्यधुर्यसमस्तविद्याकलंदक्वा°
श्रीश्रीश्री१०८ समयमूर्तिगणिवराणां अंतेवासिनः पं० प्र० श्रीमन्ने-
महर्षमुनिय (sic) शिष्यमुनिमाणिक्यमुनिना लेखि श्रीधंदपयामे
(इ)ति ॥

The MS. contains the text with the same commen-
tary in Dhūdhārī as MS. B. The readings are generally
the same as in B, as corrected by the later hand, only
occasionally different readings of N and U are adopted.
In the writing च, वै, ओ, and अउ, औ, ओ are generally
employed indiscriminately.

M : A MS. obtained from Mathena Jīva Rāja of Phalodhi,
in the form of a book, originally consisting of at least
1,350 leaves, about 9½" × 6¼" — 7" in size, but now frag-
mentary, especially in the former half where the leaves
have been in great part eaten away by white ants.
Written by different hands in different places, partly
during the rule of rājā Sūra Siṅgha of Jodhpur, and
partly during the rule of his successor Gaja Siṅgha and the
beginning of the rule of Gaja Siṅgha's successor Jasavanta
Siṅgha. The volume contains an extraordinarily rich
mine of disparate works, from mystic-devotional poetry
to a chronicle of Jodhpur and genealogical lists of the
Rāthōras, and it would be impossible to try to give here
an idea of all the different subjects. Our *Veli* is found
at pp. 535a-570b of the MS, and is unfortunately frag-
mentary owing to the lower margin of the leaves having
been eaten by white ants. It is written in Marwari
script on 15 lines per page and 12-15 akṣaras per line.
From the colophon at the end it appears that the *Veli*
was copied at Mēhakara (near Buranpur, in the Dekhan),
in the year Saṃvat 1676. The text is fairly accurate
and closely agrees with B, so much so that it would seem
that both M and B are copies from a unique original.
A peculiarity of the writing is that औ is generally
represented by चं, and अउ, अर are generally written ओ,
वै.

N : MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*,
Sect. ii, pt. i. Written at Nāgapura in Saṃvat 1727.
The text generally agrees with P, and so does the
commentary except that the latter is more diffuse than
the commentary in P, and is also enlarged by quotations
mostly marginal, from the Sanskrit commentary of U.

P : MS. P. 18 (see "Progress Report" in *Journ. As. Soc.
of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves, $4\frac{1}{2}'' \times 10''$ in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by paṇḍit Tīrtharatnamuni in Saṃvat 16— (?.....क-रसधरणीमिने वर्षे).

S : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Saṃvat 1757 (see p. 163a). Generally agreeing with B as corrected by the later hand, and so also with K. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Ūdāsara by Rājasāgaragaṇi for the use of paṇḍit Sukharatna in the year Saṃvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *īkā*, styled “Subodhamañjarī,” composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhaṇapura under the rule of Peroja (Fīroz), in the year Saṃvat 1678. From the introduction to the *īkā* it appears that this was composed after the guide of a *bālārabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhō :

लाखाभिधेन भाषायां चतुरेण विपश्चिता
 चारणेन कृतो बालावबोधो [ऽ]र्थसुलब्धये ॥ ४ ॥
 परं न तादृगर्थोक्तिपटुत्वं वितनोत्ययम् ।
 तेन संस्कृतवाग्युक्त्या टीकामेनां करोम्यहम् ॥ ५ ॥

The cost of printing this volume has been generously contributed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI.

अथ वेलि किसन रुकमणी री राठौड़ राज प्रिथीराज री कही ।

परमेसर प्रणवि प्रणवि सरसति पुणि
 सदगुरु प्रणवि त्रिगहे ततसार ।
 मङ्गलरूप गाइजे माहव
 चार सु अे ही मङ्गलचार ॥ १ ॥

आग्म मैँ कियौ जेणि उपायौ
 गावण गुणनिधि हँ निगुण ।
 किरि कठचीत्र पूतली निज करि
 चीचारे लागी चित्रण ॥ २ ॥

कमलापति तणी कहेवा कीरति
 आदर करे जु आदरी ।
 जाणे वाद माँडियौ जीपण
 वागहीणि वागेशरी ॥ ३ ॥

- १। MS परमेसर, MP प्रणमि, BKN पुण, JM पणि, S पण, U पिणि,
 (M)S सतगुरु, J गार्द, K गार्दयै, S गावीठै, P माधव, JU चारि,
 K चार, N चार, BMS स, KS चे हीज, J चेचां, P चेहो, M चेहवो .
- २। KS जेण, NPU जपायड, J(M) ऊपायां, BKS करि, M कर, N किर,
 BKNS कठचिच, P कठचीत, BKN चीनारद (रै), P चीतारा, J
 चीचारड, B चित्रणि, M चीचण .
- ३। P करेवा (for कहेवा), JS मंडीयौ (डौड), S वाकहीण, BKMNP
 वागहीण, MS वागेशरी .

सरसती न सूझै ताँइ तूँ सोझै
वाँउवा ऊँचौ कि वाँउलौ ।

मन सरिसौ धावतौ मूढ मन
पहि किम पूजै पङ्गुलौ ॥ ४ ॥

जिणि मेस सहस फण फणि फणि बि बि जीह
जीह जीह नवनवौ जस ।

तिणि ही पार न पायौ जीकम
वयण डेडराँ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तूभ गुण जु तवति
तारू कवण जु समुद्र तरै ।

पङ्गी कवण गयण लगि पऊचै
कवण रङ्ग करि मेरु करै ॥ ६ ॥

जिणि दीध जनम जगि मुखि दे जीहा
किसन जु पोखण भरण करै ।

कहण तणौ तिणि तणौ कीरतन
खम कीधा विणु केम सरै ॥ ७ ॥

४। S ताउ, JS सूझइ (for सोझै), K वाँउवा, N वाँउ, BM वाँउवा, BMS ऊँचौ क, B मनि, NP सरसउ, BJK मनि, M मंन धावतौ मुद सरिस मंन, NS पद, JKU पांगुलउ ।

५। KMN जिब, MS फण, PU जीहि जीहि, M नबिनवौ, BKMNS तिब, J(M)PU लाधउ (for पाणौ), M तीकम, U डेडरा, J किखउ, N किहौ ।

६। ALL श्रीपति, PU समथ (for सु मति). S संमति (ditto), J शुकवि (ditto), BJ तुझ, B चिबवति (for तवति), PS तवत, J समंद, S समंद, KMS तिरै. K ग्रहण, BS लग, J लगदं, JN पुऊचै S पोहचै, S रांक, P किरि, KMS मेर ।

७। BKNS जिब, S जुग, BKS मुष, BKS लसन, JPU किसन, JK ल पोषण, BNP(S)U संपोषण (for लु पोषण), B तबै (for 1st तबौ),

सुकदेव व्यास जैदेव सारिखा
 सुकवि अनेक ते अेक सग्र ।
 जीवरणा पहिलौ कीजै तिणि
 गूथियै जेणि सिंगार ग्रथ ॥ ८ ॥

दस मास उदरि धरि वले वरस दस
 जो इहां परिपालै जिवडी ।
 पूत हेतु पेखतां पिता प्रति
 वली विसेखै मात वडी ॥ ९ ॥

दक्खिणदिसि देस विदरभति दीपति
 पुर दीपति अति कुंदणपुर ।
 राजति अेक भीखमक राजा
 सिरहर अहि नर असुर सुर ॥ १० ॥

पच्च पुच ताइ ळट्टी सुपुञ्जी
 कुंवर शकम कहि विमलकथ ।

J तणा (ditto), BJN ते (for तिणि^१), KS तै (ditto), U तइ (ditto), BS तणा (for 2nd तणौ), BJKMNPU अम, S संमण, K कीर्था, JK विण, B विन, S वणि .

८ । BS सुषदेव, N वयास, MNPU जयदेव, JN नि, KS न, B तु (for ते), M सरीक (for ते अेक), J पहिलोई, U पहिलुं, B पहिलै, M पहला इ, BKMNS तिण, J ग्रंथीइ, M गुथीजै, BS गूथियो, NPSU जेण, K वेण (for जेणि), KU श्रंगार, S सिणमार .

९ । K उचरि, JN उयरि, P उयर, MSU उदर, B छां, M इहं, K जेवडी, BJ पूच, K पुच, BJ जेति, KMNSU जेत, P जोवतां, S पेवंत, M पणि (for प्रति), JMS वले, BS विसेषत .

१० । KPU दक्षिण^२, BN दक्षण^२, S दिषणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN जेक, M भीषमवष, S भीषसुष, PU सिरहर, M जै रै सेवै (for सिरहर), S असुर .

रुकमबाऊ अने रुकमाली

रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम ताई रुकमणि

मानसगेवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि विऊ पान किरि ॥ १२ ॥

अनि वरसि वधै ताई मासि वधै अ

वधै मामि ताई पहरि वधन्ति ।

लखण वन्नीस बाललीलामै

राजकुमरि ठुलड़ी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाणी

पेखि कली पदमणी परि ।

राजति राजकुंयरि रायङ्गणि

उडियण बीरज अम्बहरि ॥ १४ ॥

११ । B पांच पूत, BNPS बढी. M सपुत्री, BKN कुंवर. P कुंवर, S कुवर, M कंवर .

१२ । JP तद (for ताई), PSU बधमणि, KMN °सरोवर, M कि मेरगिरि, U बालकति, P किरि, BMU किरि. KS कर, S कनकवेलि, BJP कुऊं (for विऊं), J पंत, KSU किरि, M किर .

१३ । JKPS अल, BM दनि, B वरसि, JKSU वरस, ALL मास, S चेद (for चे , M चे वधै मासि (for ताई मासि वधै चे), KU [चे] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N लक्षण, S बनी-[स], N °लीलामय. JKP कुंयरि. NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सीलि सखी, BJMN सीलि, JKMNU कुल, JKNPU वेस, S कुली, B पदमणी K पदमनी, N पदमिनी, S राजत, BNU °कुंवरि, S °कुंवरि, K रायकुंवर, BK रायचंगव. J रादमिष, M रादमणि, BJKMPSU उडीयण, BJKNS बीरज .

सैसव तनि सुखपति जोवण न जाग्रति
 वेस सन्धि सुहिणा सु वरि ।
 हिव पल पल चढतौ जि होइसै
 प्रियम ग्यान ओहवी परि ॥ १५ ॥

पहिलौ मुखि राग प्रगट थ्यौ प्राची
 अरुण कि अरुणोद अम्बर ।
 पेखे किरि जागिया पयोधर
 सज्झा वन्दण रिखेसर ॥ १६ ॥

जम्म जीव नही आवतौ जाणे
 जोवण जावणहार जण ।
 बज्ज विलखी वीछड़तै बाला
 बाल सँघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गणि
 काम विराम छिपाड़ण काज ।
 लाजवती अङ्गि ओह लाज विधि
 लाज करन्ती आवै लाज ॥ १८ ॥

१५ । P सीसव, M सदसव, U शैशव, BMS तन, KU तनु, B जोषण.
 KNPSU जोवन, N वयसि (for वेस), JKNPU सुहणा, J हव. J
 चढतउ, S चढता, J ज, KS इज. N हिज, PU जु, K होसर, N
 होइसी, P होसी. S ऊसै, U होइसै. BKMNSU प्रियम, J प्रियम.

१६ । M पैहलौ इ, BJKMNSU सुष, BKMS थयो. JPU थिउ, N थियउ.
 MS क, BJKMNU अरुणोदय, S ०णोदे, P खंवरि, N खवर, J पैषि,
 N करि, SU किर, JK प्रात (for किरि), S पयोधर. U पयोधर, KU
 संघा. P बंदन, N रिषीसर, (M)S रिषसुर.

१७ । BJNSU आवंतउ (०तौ), K जोषण. MS जोवन. J जांषहार, S
 जंषणहार, P वीछड़ती, S वीछड़तै, J वीछड़इ. BM संघाती. S संघा थी.

१८ । B पितु, BK आंगणि, M छिपाड़णि, B काजि, KP अंग, K ओहिज
 M लाजे (for लाज विधि), BKP करंता, JNU करंतां.

सैसव सु जु सिसिर वितीत थयौ सऊ
 गुण गति मति अति ओह गिणि ।
 आप तणौ परिग्रह ले आयौ
 तरुणापौ रितुराउ तिणि ॥ १९ ॥

दल फूलि विमल वन नयण कमल दल
 कोकिल कण्ठ सुहाइ सर ।
 पाँपणि पङ्क सवारि नवी परि
 भूहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मोरे
 कली कि कामअङ्गु कुच ।
 तणौ दखिणादिसि दखिण त्रिगुणमै
 ऊरध सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति
 राजति रद रिखपन्ति रुख ।
 नयण कमोदणि दीप नासिका
 मेन केस राकेस मुख ॥ २२ ॥

१९ । (B)M सइसव, U शैशव, K सो, JKNS ज, BK सुसिर, JN ससिर,
 P वसीत, N थियउ, JM सह, N सदि, KNS गण, KNU परिग्रह,
 P परिग्रहि, S परग्रह, P लेउ, S आवि, JU तरुणापण, P तरुणपणद,
 BKNU रतिराउ, S रतिराय, NS तण, K तन ।

२० । JKNPSU फूल, NP वनि, M वन, KS नयन, J नेण, NP वरण
 चंपक (for नयण कमल), M कंडि, BS सुहावि, J पंपिण, U पाँपिणि,
 J पंषि, JPU सवारि, KN समार, S सुवारि, KMNU भुंहा,
 BKMNS भमिया, BKMNPS भमर ।

२१ । J मिलिथा°, S मलिथा°, BKMNSU सुतन, J श्रुतण, NP मलय, S
 मिलै, PS मवर, U कलीष, K क, S सु (for कि), J तणु, P तिषद,
 NU तणद, (KP)U दक्षिण, N त्रिगुणमय ।

२२ । JKMNS ज. B जि. P उदय. S उदै, JN रिखपन्ति, K नयन. S
 नदन. BS कमोदिनि JU कुमोदिनि. K कमोदिनी. S मीन ।

वधिया तनि सरवरि वेसि वधन्ती
 जोवण तणौ तणौ जल जोर ।
 कामणि करग सु बाण काम रा
 दोर सु वरुण तणा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि
 वेस नवी विधि वाणि वखाणि ।
 अति स्यामता विराजति ऊपरि
 जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिग सधर सुपीन पयोधर
 घणूँ खीण कटि अति सुघट ।
 पदमणि नाभि प्रियाग तणी परि
 चिचलि चिवेणी सोणि तट ॥ २५ ॥

नितम्बणी जङ्घ सु करभ निरूपम
 रम्भ खम्भ विपरीत रुख ।

२३ । KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तण BJ(K) तण्ड (°णै), M तणै (for 2nd तणौ), JNU कामणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNP S वरण, BKNPS किर, P दोर (for डोर) .

२४ । NPU कामणि, JM कामिण, J कठिण, K किर, JS करि, N वदसि (for वेस), K बाण, KU वषाण, BU स्यामता, P सामता, BS विराजत. K विराजित, JMNPU जोवण, K योवन, S जोवन, JKU दिवाखा, N दिवाखे, P दिवाल्लि, KU जाण .

२५ । NPU धराधर M धरधरि, BJKMNPU घटंग, P सपीन, BS घणौ, M घणु, S अति कटि, N सुघटि. JMNPU पदमणि, BMS नाभ. JKNSU प्रयाग, JKMN ओणि, BS ओण, P ओणि .

जुअलि नालि तसु गरभ जेह्वी
वयणे वाखाणै विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति
निमल कमल दल ऊपरि नीर ।
तेज कि रतन कि तार कि तारा
हरिहंस सावक ससिहर हीर ॥ २७ ॥

व्याकरण पुराण सन्निधि सासत्र विधि
वेद चारि खटअङ्ग विचार ।
जाण चतुरदस चौसठि जाणी
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुराग थयौ मनि स्यामा
वर प्रापति वञ्छती वर ।
हरि गुण भणि ऊपनी जिका हरि
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

२६। NP निर्तविधि M °बणि. B °विनि. JKU °बनि. S °बन, S गरभ
(for क°), P निरूपित, M निरूपति. BK जुअलि, J जूंअल, M
जुअल, U जुअल, NP जुअल, S जोवल. NPS नाल. BJKMS तस .

२७। BP ओपरि, BKMNPS °पलव, BKPU पुनरभव, J उपति, B निर्मल.
S निरमल. K बसल. S क, JK सावकि. JP ससहर. S सिसहर .

२८। BJNPU सन्निधि. K रतन, BKM साख. J सासित्र, K चार, MS
जंषि. JK चतुर्दश, KS जाणै. M जंषे. BJMS तस, J मंकि .

२९। MPSU संभलि. M थयु. N थिउ, BP सामा, NU स्यामा, K वंछित,
K भर्षी. JU सुणि (for भणि). (B)M जिका इ. KMNPU हर
(for 1st हरि). BJKMNPU हर (for 2nd हरि), KM तिण.
JU गोरि .

ईखे पित मात ओरिसा अवयव
 विमल विचार करै वीवाह ।
 सुन्दर सूर सीलि कुलि करि सुध
 नाह किसन सिरि सूभै नाह ॥ ३० ॥

प्रभणन्ति पुत्र इम मात पिता प्रति
 अन्हाँ वासना वसी इसी ।
 ग्याति किसी राजविथाँ ग्वालाँ
 किसी जाति कुलपाँति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई
 ओलाँडे राजकुल इता ।
 बिघपणै मति कोइ वेसासौ
 पाँतरिया माता इ* पिता ॥ ३२ ॥

पिता मात प्रभणै पूत म पाँतरि
 सुर नर नाग करै जसु सेव ।
 लिखमी समी रुकमणी लाडी
 वासुदेव समी वासुदेव ॥ ३३ ॥

३० । M इवै, BM पितु, BJKMS ओरसा, M अविषव, S इवषव, MS
 विचारि, BKM करण (for करै), MS वीवाह, ALL सील कुल, BKM
 करि कुल, BJNPSU किसन, BJKM सरि, SU सिर

३१ । KNP प्रभणन्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज. B जि. M सरसि, JS ओलाँडे, JU हडापणै, K हडापणै,
 B हडापणइ, M हडापणि, NP हडापणइ, NPU मत, JNP वेससउ, ALL
 [इ]

३३ । BJNP पित, M पितु, U पिह माह, JU प्रभणइ, K प्रभणन्ति, M पवणै
 (for पभणै), JMS पूत, U पंतरि, BJM जे (for जसु), S जस, NU
 लिखमी, P लिखिमी, BJSU रुकमणी, BMS वासुदेव, JMNPSU सम ।

मावीत्र सजाद मेटि बोलै सुखि

सुवर न को सिसुपाल सरि ।

अति अंबु कोपि कुँवर ऊफणियौ

वरसालू वाहला वरि ॥ ३४ ॥

गुरु गेहि गयो गुरु चूक जाणि गुरु

नाम लियौ दमघोख नर ।

हेक वडौ छित ऊवै पुरोछित

वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि

वात विचारि न भली वरी ।

पहिलुँ इ जाइ लगन ले पुहतौ

प्रोछित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घणै सिसुपाल हालियौ

ग्रन्थे गायौ जेणि गति ।

३४ । N मावित्र, S मावीत, P मर्याद, JK सजाद, NU सथाद, B कोई, BM ससिपाल, S ससपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुमर, MS कवर, वैदलौ, KP वर ।

३५ । BMS गुरु, B गेहि, JK गेह, M गेह, S गह, BMS जाणि चूक, JKSU नंद (for लियौ), N जासु (ditto), M नंदघोष (for दम^०), K गुरु (for नर), K ऊयो, P ऊउ, U ऊइ, BKM पुरोछित, JU सुप्रोछित, BK ओ वरै, S वरी ।

३६ । S व्रप, BKNP जेध, S तेण, J वस, KN विचार, M विचारी, KNP वरी, B पहिलौ ई, JKNS °छउ [इ], U °लु [इ], NP नाइ, (for जाइ), MNPU पऊतउ, J पुऊतउ ।

कुण जाणै सँगि ऊआ केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मण्डिजै ऊकव
नीसाण पड़ती निहस ।
पटमण्डप काइजै कुंदणपुरि
कुन्दणमै बाभै कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भींति सु गारि हींगलू
ईंट फिटकमै चुणी असम्भ ।
चन्दण पाट कपाट इ चन्दण
खुम्भी पनाँ प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल साँवल ऊजल
घुरै नीसाण सोइ घणघोर ।
प्रोलि प्रोलि तोरण परठीजै
मण्डै किरि तण्डव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊयउ. P ऊउ, U ऊव, JKNPSU हरष, N घणउ, B ससिपाल, S सस°, U शिशु°, P गाया, BK नीण, S जीब, JNP वेण, U वेण, KMS दया (for ऊआ), S ता (for चा) .

३८। JKU आगम, M आगलि (for °मि), BM ससिपाल, PU शिशु°, K सिस°, S सस°, J मंडीइ, K मांडीउ, MP मंडियउ, NU मंडीयइ, KU उकव, MNPU पड़ते, J बाईइ, PU बाईयइ, S बाबिजै, KU कुंदणपुर, JU कंचणमइ, M कुंदनमै, P बांदइ (for बाभै) .

३९। JKNPU गृह. M ग्रिह, S गृह, JNU हींगलो, NU फटिकमइ (°मय), KU चंदन BMSU कपाटे. BPU ई, P पना .

४०। K(M)NP सामल, J स्याम, U स्यामल. K उकल, BJ साज (for सोइ), U साजि, K साद, N सार, M [त]ाइज (for सोइ), P घनघोर, NSU मांडइ. MP किर, K करि, P तांडव, N गिरि तांडव किर. M गिर .

राजान जान सँगि ऊता जु राजा

कहै सु दीध ललाटि कर ।

दूरा नैर कि कोरण दीसै

धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चढि चढि गौखे

मनै सूर सिसुपाल मुख ।

पदमणि अनि फूलै परि पदमणि

रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मगि चढि चढि पञ्ची जोवै

भुवणि सुतन मन तसु भिलित ।

लिखि राखे कागल नख लेखणि

मिसि काजल आँसू मिलित ॥ ४३ ॥

तितरै हक दीठ प्रवित गलिजागौ

करि प्रणपति लागी कहण ।

४१ । BKNPU ऊता, K ज, S स (for जु), J तार (for सु), BSU लिलाटि, JKN ललाट, M लिलाट, BJKMNPU नयर, S क करण, J धमल°. BJKMNPU किना, S का, J धवलहर

४२ । K किरि, S कै, MU किर, BJ चढ़ि, N मण्डे चढि नियजणा मंगल आवड, P गौखे चढि चढि मंगल गावै, B मने, ससिपाल, KM सिस° PU गिरि°, S सस°, B पदमिनि, N °मनि, PU °मिनि, S चान, U चानर, BP दधि परि फूलर, NP रुषमिणी, U ° मिनि, P कमोदिनी .

४३ । P ममि (for ममि), M ममि (ditto), K मम, B चढ़ि, J पंथी चढि चढि, U पंथी चढि चढि, BS जोखै, B भुवण, J भुवण K भुवनि, SU भवण, PU सुतनु, J तस, KN हरि (for तसु), BS भिलित, M भवणि न को तस मनि भिलित, KS राषड, JU राषियड, NP कागल राषे, J कागड, BK लेषण, JPU लेषणि. B मस, KM S मसि, S भिलित, M भिलित .

देहि सँदेस लगी दुवारिका

वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि डील हिव ऊँये हेकमन

जाइ जादवाँ इन्द्र जच ।

माहरै मुख ऊँता ताहरै मुखि

पग वन्दण करि देइ पत्र ॥ ४५ ॥

गई रविकिरण ग्रहे थई गहमह

रहरह कोइ वच रही रह ।

सु जु दुज पुरा नीसरे सूतौ

निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका

भौ पऊचेस्याँ किसी भति ।

साँभ सोचि कुन्दणपुरि सूतौ

जागियौ परभाति जगति ॥ ४७ ॥

४४ । BS चोक, KU दक, J डेकि, BJ(K)M(S)U देषि (for दीठ), JKMNPU पविच, MPS बलितामउ (°बौ), U °नागुं, BKM सँदेसो, JU °चउ, BKM लमै, J लगि. BJKMU द्वारिका, S लगे दु[वा]रक देस सँदेसो .

४५ । JNPU म म डील करे, JS हव, B हल (for हिव), JM होद, K होय, S ऊई, B हेकमनि, U चोकमन, P जाचे, B जाह, KNU जाहि, BKS जादवे, N इंद, JM माहरा, MNS ऊता, JU ऊँतउ, KP मुख (for मुखि). B बंदन, J बहि (for करि), JKN देई .

४६ । B महे, M मिहे, B यिय, J ययउ, K(M)S ययो, KN उद (for कोद), JU होद (ditto), B वच हय (for कोइ वच), KN वहि, B रचे, BJMNS ज, BKM द्विज, U दुज .

४७ । BJKMPSU नेहउ, N नयडउ. B(M)P भउ, JU भज, K सुंय, B पउचेस्याँ, K पऊचेस्याँ, M पउचीसै, U पउचस्याँ, J केषि, K केष (for किसी), K भाति, JKMU साँभ, BKS कुंदणपुर, MP °नपुरि, JKNPSU परभावे, M प्रभावे .

धुनि वेद सुणति कज्जं सुणति सङ्ग धुनि

नद भल्लरि नीसाण नद ।

हेका कह हेका हीलोहल

सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरण चंपक दल

कलस सीसि करि करि कमल ।

तीरथ तीरथि जङ्गम तीरथ

विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै

जगनि जगनि कीजै तप जाप ।

मारगि मारगि अम्ब मौरिया

अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्पति अे किना किना अे सुहिणौ

आयौ कि हूँ अमरावती ।

जोइ पूछियौ तिणि इम जम्पियौ

देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धनि, JSU धुनि सुणत वेद, KNP सुणत, B किही, M कह, KU कहां (for कज्जं), (M)S कालरि, KM चालोहल .

४९ । JKNPU पणिहार, J चरण, M वरण, JKMU सीस, B कल करि, J कल कल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .

५० । B जोषइ, J जोइ, K जोषे, M जोषे, BKNPU ग्रहि, M ग्रिह, BK जगनि (for जगन), S जगन, BKS मारग, BS बाँव, B मौरीये, JKSU मोरिया, PS बाँवि, KN बाँव (for बाँवि) .

५१ । B सांप्रति, K सुंदरी, क, NP सु तिणि, BJMU वेणि, K वेण, NP से (for आ), BMU द्वारामती, S द्वारकामती .

सुणि खवणि वयण मन माहि थियौ सुख

क्रमियौ तासु प्रणाम करि ।

पूक्त पूक्त ग्यौ अन्तहपुरि

ऊँऔ सुदरसण तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै

आलोचै आपो आप सँ ।

हिव सकमणी कितारथ ऊँइस्यै

ऊँऔ कितामथ पहिलौ हँ ॥ ५३ ॥

ऊठिया जगतपति अन्तरजामी

दूरन्तरी आवतौ देखि ।

करि वन्दण आतिथ भ्रम कीधौ

वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थ

केन कार्य परियासि कुत्र ।

५२। BK(M)S अबण, J संभलि (for सुधि खवणि), NP(U) संभले (ditto), BJMK ययौ, BJMS तास, JKN(M)PSU मयउ, KP अंतहपुर, J अंतःपुरि, J ऊँउ, KPU ऊँउ, MS ऊँवौ ।

५३। K वीखियो, J वेबीयो, M वेबीयो, BS आलोचै, BMNU आप आप, JK आप आलोचद आप सँ, BJ हव, KN हिवद, S हवै, BJS सकमणी, NU सकमिणी, BJKMNU कितारथ, B होसैं, JK होसद, NU होसद, M होइसै, S ऊँसै, JN ऊँउ, KPU ऊँउ, MS ऊँवौ, BJKMNU कितारथ, BJMSU पहिल, N पहिलुं ।

५४। BJ अमरपति, K अमति°, JK अंतरजामी, J दूरिंतरि, JN आवंतउ, KS देव, BKMS वंदन, JU आतिथि, U धर्म, S कीजै, K तिथ, MPS वेद, U वेण, BKS विसेष ।

ब्रूहि जनेन येन भो ब्राह्मण
पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर ऊँता वसाँ कुन्दणपुरि
कागल दीघौ अम कहि ।
राजि लगै मेल्हियौ रुकमणी
समाचार इणि माहि सहि ॥ ५६ ॥

आगन्द लखण रोमाञ्चित आँसू
वाचत गदगद काँठ न वगै ।
कागल करि दीघौ करुणाकरि
तिणि तिणि हीज ब्राह्मण तगै ॥ ५७ ॥

देवाधिदेव चै लाघै दूवै
वाचण लागौ ब्राह्मण ।
विधि पूरबक कहै वीनविधौ
सरण तूझ असरणसरण ॥ ५८ ॥

५५। B(M) कछिन् कच किल कसमात किमरथी, S कसमिन किइ करि किसमात किमरथी, J कछिन् कथ किल मिच किमर्थी, K कछिन् स्थितिः कः कछात किमर्थ JNP कछात् कछिन् मिच किमर्थ, P कार्य. B(S) काजि, BK(S) परजंति, J परिजंत, M परिजंत. BK(S) कति (for कुच), M कच. JKNPU येन, BS जो (for भो). JK थो (ditto), M तु (ditto), JN ब्रह्मण, P ब्रह्मण, S ब्रह्मण, P पूरव, BM(S) प्रेरतच. J प्रेरित, K प्ररिनी, B पति (for पच), K प्रति, PU पचं

५६। J कुंदणपुरि, N ° नपुरि, MPU नपुर, J वस्यो, (M)S वस, MNU कुंदणपुरि, JKS नपुर, P नपुर, S कामद, BKMS दीघौ, JNPU राज, N लगि, BJKMPSU ब्रह्मणी, KMPS इण.

५७। BS आणंदमै, B लेविण रोमांचि. NU रोमायंच, J रोमायंच, M रोमांच, P रोमायंचत, S रोमयाचल, B गदगद, KS कर, J ले (for करि), BMS दीघौ. BKS करुणाकरि, M करि (for 1st तिणि), BKU तिण, S तिण ही वेण, BMP ब्राह्मण.

५८। K रद (for चै), KNPS दूयद, N दूयद, J दूर, PS विध, B वीनमिधौ, MS वरवविधौ, P तूं जि (for तूझ), M असरण सरण.

बलिबन्धन मूँभ सियाल सिङ्ग बलि

प्रासै जौ बीजौ परगै ।

कपिल धेनु दिन पात्र कसाई

तुलसी करि चखाल तगै ॥ ५९ ॥

अन्ह कजि तुन्ह छगिह अवर वर आगै

अैठति किरि होमै अगनि ।

सालिगराम सूत्र ग्रहि सङ्ग्रहि

वेद मन्त्र स्नेहँ वदनि ॥ ६० ॥

हरि ऊँचे वराह हबे हरिणाकस

हँ ऊधरी पताल हँ ।

कहौ तई करणामै केसव

सीख दीध किणि तुहाँ सूँ ॥ ६१ ॥

आगै सुर असुर नाग नेचै नहि

राखियौ जई मंदर रई ।

महण मथे मूँ लीध महमहण

तुहाँ किणै सीखव्या तई ॥ ६२ ॥

५९। J मूँभ, P मूँ जु, BKS स्याल, K सिंद, (M)PS संघ, KN बल, BS प्रासै, B बीजे, BJKMS घेन, S दध (for दिन), K नद (ditto), S पात, MS तुलसी, U किर ।

६०। BM अम, M तन्ह, KMP बांदि, S होदि, BN अैठति, (M)U अरठिति, BKNPU करि, S किर, JMNPU सालिग्राम, B(K)N गृहि, M ग्रिह, B(P) संगृहि, JK संग्रह, S संग्रहिथी, M सेवा (for सङ्ग्रहि), S वान (for मन्त्र), BJS मेवां ।

६१। K ऊँचे (for ऊँचे), BPS वाराह, PU ऊँचे (for हबे), JPU हरिबादध, M हरिबाध, K उधरी, JKU पाताल, MS पयाल, S तबे. KPU करणामय, BN करणामय, S करणाकर, BKMSU किष ।

६२। KNPU नेचे, N निधि, S राधिया, जेण (for जई), M जै (ditto), BJMNNU मंदिर, S मंदर, NPU मथे महण, BJKSU ऊँ (for मूँ), M मथे महोदधि लीध, B तम, KS तुन्ह, M तन्ह, JS किधि. KMU किष, JKMNNU सीपविद्या ।

रामा अवतारि वहे रिणि रामण

किसी सीख करुणाकरण ।

ह्रं ऊधरी त्रिकुटगढ ह्रंती

हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वांहरि करि चतुभुज

सङ्ख चक्र धर गदा सरोज ।

मुखि करि किस्सुं कहीजै माहव

अन्तरजामी सूँ आलोज ॥ ६४ ॥

तथापि रहे न ह्रं सकूँ बखूँ तिणि

त्रिया अनै प्रेम आतुरी ।

राजि दूरि द्वारिका विराजौ

दिन नैडौ आइयौ दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा तै

घणूँ किस्सुं कहिजै आ घात ।

पूजा मिसि आविसि पुरखोतम

अम्बिकालय नयर आरात ॥ ६६ ॥

६३ । JKMNPSU अवतार, BKNPU रणि, S रढ (for रिणि), KMNPSU रावण, BS करुणाकरण, K उधरी, M त्रिकुट^०, BKMS ह्रंता, NP बांधे ।

६४ । NU चौथी था, JKNPSU बाहर, B चतुरभुज, K चतुर्भुज, S बांधे, JM धरि, JKPSU मुष, J कहि (for करि), S काधुं कहिजै ।

६५ । KNPU [ह्रं], KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुवारिका, P(S) दुवारिका. S विराजै, BJKMNPSU नैडु^०, BJKMNPS आरात ।

६६ । BJKN त्रिण, M त्रिणह, P त्रिणह, S त्रिण, BKU आडा वेला तद, S आडा ते वेला, P तीषद (for तै), BS घणो, J कहीद, P कहीयद, U कडं, KU आविसि, S आविसां, KNPU पुरखोतम, MS परपो^०, B अम्बिकालै, JNP ^०कालये, M अम्बिकालि, BS नैर, J नगर ।

सारङ्ग सिलीमुख साथि सारथी
 प्रोहित जागणहार पथ ।
 कागल चौ ततकाल क्तिपानिधि
 रथि बैठा साँभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुहप सम-
 वेग बलाहक इसै वहन्ति ।
 खँति लागौ त्रिभुवनपति खेड़ै
 धर गिरि पुर सान्हा धावन्ति ॥ ६८ ॥

रथ थम्भि सारथी विप्र ढ्खिड रथ
 औ पुर हरि बोलिया इम ।
 आयौ कहि कहि नाम अन्हीणौ
 जा सुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सही जाणियो रुकमणि
 कीध न इवड़ी डील कई ।
 चिन्तातुर चिति इम चिन्तवतो
 थई कीँक तिम धीर थई ॥ ७० ॥

६७। B सारिथी, S प्रोहित, BJKNP क्तिपानिधि, JKNPSU रथ, J संभलि, K साँभले, N ली, M inserts here st. ७४.

६८। BM समवेगि, K बलाहिक, J दसज, NPU ईसु, S लागी त्रिभुवन चे, N धरि, BS गिर तर, U तब गिरि, (J)K तब (for पुर), S धारत .

६९। B थांभि, M ठंभि, S ठंभे, त्रिप, (B)J(MS) ढंढज, (K)S थाप (for औ पुर), J(K) अन्हारज, MPS अमीणज, J दर, S पावै (for दे), BJK(S) साम .

७०। J जाणीयं, S जाणिया, BJMPS रुकमणि, U रुकमिणि, B ईतरी, N अतरी, MS अवड़ी, JKPSU चित, BM चितं, N इम चित, JKU चिंतवतां, K मनि (for तिम), S ताइ (ditto).

चलपत्र पत्र थियौ दुज देखे चित
 सकै न रहति न पूछि सकन्ति ।
 औ आवै जिम जिम आसन्नौ
 तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

सँगि सन्त सखीजण गुरुजण स्यामा
 मनसि विचारि अँ कह्यो महन्ति ।
 कुससयली छँता कुन्दणपुरि
 क्रिसन पधारणा लोक कहन्ति ॥ ७२ ॥

बम्भण मिसि वन्दै हेतु सु बीजौ
 कह्यो खवणि सम्भली कथ ।
 लिखमी आप नमे पाई लागी
 अचरिज को लाधै अरथ ॥ ७३ ॥

चढिया हरि सुणि सङ्करखण चढिया
 कटकबन्ध नऊ प्रणा किध ।

७१ । BKMS थयउ, JU थिय, B KU द्विज, K देखी, BM रहति, JK रहति, U सकि न रहति, S रहि तीषि, BJKU हम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP मुह ।

७२ । BS सील (for सन्त), JKNU संति, M संगि सखी संत कै गुरु, KPU स्यामा, B मनह, JS मनस, NP मन सुविचार, BJKMSU हम (for अँ), J(M) कहइ, S कहिषं, U कहे, J महंत, KNU कुससयली, BJNP क्रिसन, K छसन, JS कहंत ।

७३ । BJK बांभष, B बांदे, J बांदइ, N वंदित, P वंदे, BJKMS हेत, BM स, KN तसु, S तस (for सु), BS बीजौ, JKMNPU खवष, BJ सम्भली, P संभलि, M(S) संभले, N आय (for आप), N नमी, BN पाय, PU पय, BJNP कोइ, KU कोइ, BKMNS लाधौ, JPU लाधा ।

अक उजाथर कलहि अवाहा

साथी सऊ आखाठसिध ॥ ७४ ॥

पिणि पणि वीर जूजुआ पधारा

पुरि भेला मिलि कियौ प्रवेस ।

जग दूजग सवि लागी जोवग

नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी

नाराइग कहि अवर नर ।

वेदारथ इम कहै वेदवत

जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणी मुख वीखे

पुणै सुणै जग आपपर ।

औ हकमणी तणी वर आयौ

हरि म करौ अनि राइहर ॥ ७७ ॥

७४ । JP चढ़िया, JNP सुणे, KS सुणै, K संकर्षण, BJ चढ़िया, BMNS नर, BS कीध, JKNPU किह, BJPU उजाथरद, N उजाथरद, S उजीथरै, BJKNP कलह, B अंधा, J वाहा, KNU अंधा, M अक जेहवो कलह उजाथ[र], BKNS सहि, J सह, JKNP 'सिद, B सिधि .

७५ । B पिब, JMN [पिबि], K पबि, S पण, U पधि पधि, BJKS पंथ, N पंथे, M जुजुवै, JK पुर, BMU भेले, B होय (for मिलि), JMU ऊद (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सऊ, NP मिलि (for सवि), B नार्थे नाग रिधि नरेस, M नाग रिध (for नागरिक) .

७६ । JKS कामिब, NPU कामिणि, ALL कहद (for कहि), BJKNPU नारायण, N विद्यारथी, S वेदारथी, NS [इम], JMPU वेदवित (for वेदवत), N वेदवत, B तंत, KNU तल, S जोगेसुर .

७७ । S कूवर, K वीखे, U पुणि सुणि, PU दूड, BS हकमणी, JPU हकमिणी, N हकमिणी, BJKNNS हर (for हरि), NS न (for म), B हन, JPS चन, ALL रायहर .

आवासि उतारि जोड़ि कर ऊभा

जग जग आगै जगौ जगौ ।

राम किसन आया राजा है

ते को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुजि

राणी पूछै रुकमणी ।

आज कहौ ते आप जाइ आवूँ

अम्ब जात्र अम्बिका तणी ॥ ७९ ॥

राणी तदि दूवौ दीध रुकमणी

पति सुत पूछि पूछि परिवार ।

पूजा व्याजि काजि प्री परसण

स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजण करि धौत वसत धरि

चिऊरे जल लागौ चुवण ।

कीणे जाणि छकोछा कूटा

गुण मोती मखतूल गुण ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जणउ, S जणै जणै, BM छण, K छसन, NPU किसन, KS [ते], NPU तउ, B कोइ, NPU कुण, J अचरिज कुण, K अचिरज किणो, M अचिरज को, BS अचिरज. KN मनुहार .

७९ । KMNS सुज, BJPSU सखमणी, U कह, NPU तउ, S त, M कहौ त आज, B(S) आज आप, JK आवाँ, MS आवँ, U आवउं, (K)NPS जात .

८० । S तव (for तदि), JP दूउ, KU दूयउ, BKS सखमणी, JP सखमणी, N रुकमणि नद, U रुकमिणी, BJKMN(P)U व्याज काज, (M)N प्रिय, PU स्यामा, S साना

८१ । BPS कुमकुमद, JKMNU कमकुमद, BJKMSU मंजन, M धुव, N धूप (for धौत), BJSU वसत्र, NS लाग, KU चुयण, BSU कीने, NP कीना, J बहूहा, P बिहोहा

लागी बिजुँ करे धूपणै लीधै
 केस पास मुगता करण ।
 मन म्रिग चै कारणै मदन ची
 वागुरि जाणे विसतरण ॥ ८२ ॥

बाजोटा ऊतरि गादी बैठी
 राजकुँवारि सिंगार रस ।
 इतरै इक आली ले आवी
 आनन आगलि आदरस ॥ ८३ ॥

कण्ठ पोत कपोत कि कजुँ नीलकंठ
 वडगिरि कालिन्दी वली ।
 समै भागि किरि सङ्गु सङ्गुधरि
 ओकणि ग्रहियौ अङ्गुली ॥ ८४ ॥

कबरी किरि गुन्थित कुसुम करम्बित
 जमुण फेण पावन्न जग ।
 उतमँगि किरि अम्बरि आधोअधि
 माँग समारि कुमारमग ॥ ८५ ॥

८२। S दुड (for बिजुँ), JU धूपणे लीधे, MS लीधै, मुकता. BKMNPUS
 अग, J कारणि, K करण मदनं, B वाउरि, K वागुर, S वावरि .

८३। J बाजोटा, P बाजवटा, N आद वरठी, (N)P कुँवरि, JU कुंवरि,
 S कुंवरि, BKNU शृंगार, JMP सिंगार, JB केनै, J इतर, K तितर, BJKPSU ओक, N रेक, K सची (for आली), MS आई, J आणण,
 S आगै, BPS आदरिस, M आदिरस .

८४। JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कडाँ, N कजुँ,
 B नीलकंठ, MS कालिन्दी, S सान्दी, KNS भाग, BKNS करि, P किर,
 JU श्री (for किरि), KNPS संघधर, JU ओकिधि, K ओकण, JKPU
 आंगुली .

८५। BKMN करि, JSU कर, MP गुंथित, U गुंथित, BJMS कुसुम,
 MS कबन्ति, B(K) जमन, M जमण, N जमुन, K फेन, KU पावन,

अगियाला नयण बाग अगियाला

सजि कुण्डल खुरसाण सिरि ।

वली वाढ दे सिली सिली वरि

काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कूँकूँ चौ निज करि

कलूँक धूम काढे बे काट ।

सम्प्रति कियौ आप मुख स्यामा

नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख सँधि तिलक रतनमै मण्डित

गयौ जु छँतौ पूठि गलि ।

आयै क्रिसनि माँगि मगि आयौ

भाग कि जाणे भालियलि ॥ ८८ ॥

जूँसहरौ भूह नयण अगि जूता

विसहर रासि कि अलक वक्र ।

MNP अगि, (B)PSU नयन, JS उतबंग, KN उतबंग, KNSU करि, P करर, JKNU चंवर, JPSU आधोअध, M संवारि, S सुवारि, J(P) कुँवार^०, N कुमारिमनि, U कुँवारिमग .

८६ । J आधीयाले, J नैष, P नयन, S बाण नरुष, J सुज, S सज, M सजि, JU वरसाव, JN सरि, S सर, BJNPUS वले, U वाढि, N सिरि (for 1st सिद्धी), KN वर, KS किर .

८७ । (B)J कउ (for चौ), JU कामिणि (for निज करि), JKU बे काढे, N काढि, BPS संप्रत, BJU कीया, J सुह, U सुधि, S सामा, BN निलाडि, J ललाट, S लिलाट .

८८ । B सिधि, P चौ संधि (तिलक), M ज, BS हंतौ, K अपूठ, BM छल, JK छसन, U छसनि, (N)P क्रिसनि, BJNS मांग. P मग, K भाजि कइ, BJ भालिवल, S भालिवल .

वाली किरि वाँकिया विराजे

चन्द्र रथी ताड़ङ्ग चक्र ॥ ८९ ॥

इम कुंभ अन्धारी कुच सु कच्चुकी

कवच सम्भु काम कि कलह ।

मनु हरि आगमि मण्डे मण्डप

बन्धण दीध कि बारिगह ॥ ९० ॥

हरिणाखी कण्ठ अंतरीख हँती

बिम्ब रूप प्रगटी बहिरि ।

कल मोतियाँ सुसरि हरि कोरति

कण्ठसरी सरसती किरि ॥ ९१ ॥

बाजूबँध बन्धे गोर बाजु बिजुँ

स्याम पाट सोहन्त सिरि ।

मणिमै हौं डि हौं डलै मणिधर

किरि साखा सिरिखण्ड की ॥ ९२ ॥

८९ । B जोसहरी, K जूसरी, S जूसरीया, K नवन, ALL अग, B विषधरि, MNS विषधर, B सु (for बि), K क, PU अलिक, J वक, KN करि, PS किर, N विराजित, BJKMNSU चंद, B ताटक, N चाटक, S ताटक, J चक .

९० । S स, JU कुचकी, KNPU शंभु, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS आगै (for आगमि), N आगलि (ditto), U आगम, J मंडीय, NU मंडीयल, B मंडप मंडे, S मंडीया मंडे, J बारबहि, U बारबह .

९१ । B हरिणाखी, BJK कंठ अंतरिष, M ° रिष, N अंतरित, KN बहिर, MPSU बहिरि, N कंठसिरी, BS किर, N कर, M करि .

९२ । B बांधे, J बंधी, K बंधि, MN बंधै, U बंधीया, JKMNPU बाह, S बाहे, MU वे, J बेउली (sic for बिऊ), P ग्राम, J सोहंति, K सोभंत, BJMNPU श्री, K न की (! for सिरी), KNP मणिमय, BJKMS हौंड, J(K)N(S)U हौंडोलर, M हौंडलै, P हौंडिलर, BNP किर, ALL श्रीबंड, N करि (for की) .

गजरा नवग्रही प्रौचिया प्रौचे
 वले वलै विधि विधि वलित ।
 हसत नखिन्न वेधियौ हिमकरि
 अरध कमल अलि आवरित ॥ ८३ ॥

आरोपित हार घणौ थियौ अंतर
 ऊरुस्थल कुम्भस्थल आज ।
 सु जु मोती लहि न लहै सोभा
 रज तिणि सिरि नाँखे गजराज ॥ ८४ ॥

धरिया सु उतारे नव तनु धारे
 कवि तै वाखाणण किमत्र ।
 भूखण पुछप पयोद्धर फल भति
 वेलि गात्र तौ पत्र वसत्र ॥ ८५ ॥

स्थामा कटि कटिमेखला समरपित
 क्रिसा अङ्ग मापित करल ।
 भावीसूचक थिया कि भेला
 सिद्धरासि ग्रहण सकल ॥ ८६ ॥

८३। J(K)U नवग्रहे प्रुंचीया प्रुंचे, M प्रऊंचीया प्रऊंचे, KNPS वलय, S विध, MS वलती, BM वल, B निविन, KMNPV नलच, S नचन, BP वेधायड, N वेदीयड, BU कि हिमकर, J किमकिहिकर (!), KNS हिमकर, P ° किर, S कुवल, B आविरन, N आवरति, S आवरत .

८४। BS आरोपन, BKNP ययड, B उदस्थलि, KNP उरस्थल, JMU उरस्थल, S उरहस्थल, B कुंमस्थलि, S कुंभायल, B जि, JKNS ज BK तिण, S रज सर तण, BM सिर .

८५। NS स, BK नौ, M नच, BKMNSU तन, MNP तिणि (for तै), BS किमन, M किमति, P किमिच, JKMPV पयोद्धर, N भति, K नाई (for तौ), P सो (ditto), S नै (ditto), U तु (ditto). M वसन, M inverts the order of st. ८५ and ८६ .

८६। PU स्थामा, N समापित, PU समपित, BKM हसत, JU क्रिसा, U अंजि, M °सूचक, MS यया, JKU ऋषा (for थिया), JK [कि], P सड, S सदि (for कि), KPU सिद्धरासि, J ग्रहणड, K ग्रहणा .

चरणे चामीकर तणा चँद्राणणि
 सजि नूपुर घूघरा सजि ।
 पीला भमर किया पहराइत
 कमल तणा मकरन्द कजि ॥ ६७ ॥

दधि वोणि लियौ जाइ वणतौ दीठौ
 साखियात गुणमै ससत ।
 नासा अग्रि मुताहल निहसति
 भजति कि सुक मुखि भागवत ॥ ६८ ॥

मकरन्द तँबोल कोकनद मुख मभि
 दन्त किञ्जलक दुति दीपन्ति ।
 करि इक बोड़ौ वले वाम करि
 कीर सु तसु जाती क्रीडन्ति ॥ ६९ ॥

सिणगार करे मन कीधौ स्यामा
 देवि तणा देहरा दिसि ।
 होडि छण्डि चरणे लागा हँस
 मोती लगि पाणही भिसि ॥ १०० ॥

६७। B(M) चँदाणणि, S चँद्रानन. KM सजि, B नूपुरि, J पीली. JK पहिराइत, U पहिराइति. M कंवल, S कुवल तणै .

६८। KPU बीष, JU ताइ (for आइ), N साखियावि गुणमय, BK सुसत. BJNS मोताहल, JS निहसत, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१ .

६९। N कोकनदि, S मधि, BM कंजुलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS खेक, JN चेक, P इकु, K बीजौ, U बीडुं, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तसु), K ऊपरि (for जाती).

१००। M संगार, P सिंगार, K कीध सन, M कीधौ, P स्यामा, KNP देवी, J देव, M देहरा, JKU होडि, PSU हांडि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पानही .

अन्तर नीलम्बर अबल आभरण

अङ्गि अङ्गि नग नग उदित ।

जाणे सदन सदन सज्जोई

मदन दीपमाला सुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुङ्कुम किहि करि

किहि करि कुसुम कपूर करि ।

किहि करि पान अरगजौ किहि करि

धोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इणि भाँति सुँ चाली

मति तै वाखाणण न मूँ ।

सखी समूह माहि इम स्यामा

सील आवरित लाज सँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चडि चडि आया

तुरी लाग ले ताकि तिम ।

सिलह माहि गरकाव सँपेखी

जोध मुकुर प्रतिबिम्ब जिम ॥ १०४ ॥

१०१ । BKM चन्तरि, JU ऊपरि, K नीलांबर, J नीलंबरि, M अबला, उदति, N सुदिन सुदिन, J संजोई, K संजोखे, P संजोईत. P सदन सदन जाणे संजोई, B सुदिति, M सुदति.

१०२ । KN कहि, M किह, K कर, BJPSU किही करि, BK कुमकुमौ, MPU कमकमउ, JK(M)U किहि करि कुङ्कुम, KN कहि, M किह, BJ किही, BKM धूप, JU धोन, N परिमल धोन, N करग, B धर.

१०३ । (B)K(M)P चडडोल, J चुंडोल, M इण, J इही, K इह (for इधि), KNPU मांछि, M तै (for इम), BP साभा, B आवरित, K आवरितु.

१०४ । BPU आवस्यइ, J आवस्यइ, N आवसइ, M आवसी साथी, N सु साथि, U साथ, P सी, BJ चडि चडि, N संगि चडि, लगि लेई, BKP लाक, BKMNPu मांछि, BU संपेखीयइ, J संपेखी, K सुपेखे, M संपेखे, N सुपेखी, J मुकुर, MU मुकर.

पदमणि रखपाल पाइदल पाइक

हिलवलिया हलिया हसति ।

गमे गमे मद गुड़ित गुड़न्ता

गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहै रथ वहै अन्तरिख

चालिया चँदाणणि मग चाहि ।

किरि वैकुण्ठ अजोध्यावासी

मञ्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्पेखे

जाणि मयङ्क कि जलहरी ।

मेरू पाखती नखित्रमाला

ध्रूमाला सङ्गरि धरी ॥ १०७ ॥

देवालै पैसि अम्बिका दरसे

घणै भावि हिति प्रीति घणी ।

हाथे पूजि कियौ हाथा लगि

मन वञ्चित फल रूकमणी ॥ १०८ ॥

१०५ । BJNPU पदमणि, K ° मिष, J रिषपाल, P रषवाल, BKMN हलवलिया, J हिलवलीवा, BM हलिया, KN चालिया, BKMN मलित (for गुड़ित), K गिरोवरि, P गिरोवर .

१०६ । BMN अवि, JKNPU वेग, JU अंतरित, NP अंतरीष, (J)U अदिया (for चालिया), BPS चंदाणणि, M चंदाडिनि, KU चंदाणण, NP मगि, K करि, NP किर, ALL except M अजोध्या°, BJKMU मंजण, P मंजणि, BMU करे, K करद, B सिरी, KM सरी (for सरयू), B दधि, P नद, BKU माहि

१०७ । N प्रासादे, संपेखे, U संपूरे (for सम्पेखे), BJKM जाणे, N मयंक कि जाणे जलहरी, BJM मेर, BU पाखली, JKMN नलच°, U नलच बी माला, BM धू°, K द्र°, JKMN संकर .

१०८ । J देवाल, KP देवालय, N परसे (for दरसे), M घणो (for °णे), BKNPU हित. J हति, BM पूजे, KN पूज, BKMNU हाथ, BJKMU लग, BPU वषमणी, KN वक .

आकरसण वसीकरण उनमादक
परठि द्रविण सोखण सर पच्च ।
चितवणि हसणि लसणि गति संकुचणि
सुन्दरि द्वारि देऊरा सच्च ॥ १०९ ॥

मनपङ्गु थियो सज्ज सेन मूरकित
तह नह रही सम्पेखते ।
किरि नीपायौ तदि निकुटीये
मठ पूतली पाखाणमै ॥ ११० ॥

आयौ अस खेडि अरि मेन अंतरै
प्रियमी गति आकास पथ ।
त्रिभुवननाथ तणी वेला तिणि
रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबन्धि समरथि रथि ले बैसारी
स्यामा कर साहे सुकरि ।

१०९। BJK आकरषण, NPU आकरषण, J(M) उदमादिक, N उनमादिक
परिठि, J चितविण, N हसणि, NPU मन (for गति), U तणि
(ditto). JU संकुचिणि, KU सुन्दर, NP दुवारि, U द्वार, JKNPU
देऊरा .

११०। BKM मनपङ्ग, J °पुंग, U मनुपङ्ग, BJMU यथा, K हसणि, M सच्चि,
J सेन सज्ज, P तनु (for तह) नज्ज, K कही (for रही), BM संपेखिते,
J(U) संपेखति, J किरि, KNP किर, J नीपायु, P नीपाई, BM तदे,
K येत (for तदि), N तदिदि, P तदही, BP निकुटी, J नीकुटीनी, K
निकुटीये, NM निकुटी, U निकुटिणे .

१११। BJKM अरि, B षडि, JP षडे, N षेड, BK मंडल (for सेन), J
मंडलि, U सेण, BJ अंतरि, K अंतर, N अंतरिदि, B प्रथमी, J प्रथम,
K प्रथमी, N प्रथिमी, PU प्रथिमी, BK गति कि, U गति किना, JP
पथि, M पंथ, त्रिभवष, K तिष, U(M) तद, N रवि, J संभजे क
दीठष .

वाहरि रे वाहरि कोई है वर
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साजलि सम्भलि
आलूदां ठाकुर अलल ।
पिंड बज्ररूप कि भेख पालटे
केसरिया ठाहे क्रिगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया
नह खरता नर वरै नर ।
माँखण चोरी न ऊवै माहव
महियारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजी मभि अरक अहेवौ
वातचक्र सिरि पत्र वसन्ति ।
निवै सहस नीसाण न सुणिजै
वरहासाँ नासाँ वाजन्ति ॥ ११५ ॥

११२। (J)MNPU बलिबंध. B समधि, MPU समध, JKN समरध, U रध, B बंसाणी, U बंदसारे, JU श्रामा, P सामा, B करि, J साहि, K साही, ALL वाहर, N हो (for रे), K वीरवर (for वर), N वाहर कोई वर वीर हर (!), BNP हरणाखी. J हरि, B ग्रयो (for आइ), K ले ग्रयो (ditto).

११३। BK सांभलित, J संभलित, N संभलिद, BJK धमल, JK(U) सद (for सर), BK सांभलि, N पालठद, K ठाये, N ठविषा, BM कंगल, J क्रंगल, N क्रिमले, U किंगल.

११४। JM लारोवरि, BKM चसि, NP चास, B चितरांम, BKMN निह, N वुर, B ऊधै, K होवै.

११५। J ऊपंडी, J मधि, P महि (for मभि), NP मेहवध, JU चह, N सिर, J पंत, U पंति, J श्रुषीद, NPU सुषीयद, JU वरिहासां, KNU नासा .

अलगी ही नैडी की उन्नमते
 देठालौ ऊँचौ दलां दुह ।
 वागां देरवियां वाह्नु
 मारकुञ्जे फेरिया मुह ॥ ११६ ॥

कठठी बे घटा करे कालाहणि
 समुहे आमहो सामुहै ।
 जोगणि आवै आङ्ग जाणे
 वरसै रत बेपुड़ी वहै ॥ ११७ ॥

हथनालि हवाई कुहकबाण ऊँचि
 होइ वीरहक गैगहण ।
 सिलहॉं अपरि लोह लोह सर
 मेह बूँद माहे महण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि अकलि
 वरसति विसिख विवरजित वाउ ।

११६ । NP अलगा, JKPU नैडी, N नैडा, M नयडी, NP कीध, B उन्नमते, M उन्नमते. JPU आप्रमते, K उन्नमन, N उन्नमते, J देठालौ, U दीठाल, M [देठा]ले ऊँचा, BK थयो (for ऊँचौ), JNU ऊँच, K दले, BKN दुह, J वागां, NU वागा, B देवरीये, J देरवीउं, N देवरीया, JU मारगूञ्जे, K मारगवे, J फेरियां, P फोरिया .

११७ । JMP घडा, BK कठठी करि आणी घटा कालाहणि सामही, JKN(PU) आन्ही, M समुही, J जोगणि, NPU जोगिणि, BKMN आवी, P वहिखी (for वरसै), K रगत. P रति, J बेपुड़े, U बेपड़द, M वही .

११८ । N हथनालि, P °कुबाण, BK होइह, M होच, N होवद, J नहैगहण, U नहोगहण, J सिलह अपरा. BK(M)N सिलह लोह अपरि, (M 'दे'), JPU सिरि, K मेघ, JU माहीं .

धड़ि धड़ि धड़कि धार धारुजल
सिहरि सिहरि समरवै सिलाउ ॥ ११९ ॥

कंपिया उर काइराँ असुभकारियौ
गाजँति नोसाणे गड़ड़ै ।
ऊजलियाँ धाराँ ऊवड़ियौ
परनाले जल रहिर पड़ै ॥ १२० ॥

चोटियाली कूदै चौसठि चाचरि
धू दलियै ऊकसै धड़ ।
अनंत अनै सिमुपाल औभड़ै
भड़ मातौ माँडियौ भड़ ॥ १२१ ॥

रिण अङ्गणि तेणि रहिर रलतलिया
घणा हाथ हँ पड़ै घणा ।
ऊँधा पत्र बुदबुद जल आकिति
तरि चालै जोगणी तणा ॥ १२२ ॥

११९। N कुंति, BM किरिषि, JU ऊकलि कलि, K कलिया (for ऊकलि), B वरघन, JK(M)U वरजित, N वरघित, BKN विषेय, J घड़ घड़ भड़की, BK कलकि (for धड़कि), J सहरि, KN सिहर, M सेहर, BKM संवरवि, J संमरवि, U संमर, BJKM सलाउ ।

१२०। BJK कंपिया, BJMNU कायरों, K कायर, BKU गाजँते, J गाजते, N आगते, P माखिते, J(K) मड़मड़द, N गुड़ुड़द, PU धारा, B औवड़ीयो, J उवड़ीयउ, K ऊपड़ीयो ।

१२१। J चोटडीयाळुं, P चोटडीयाळीउं, U चउटीयाळुं, J कूँदि, N धड़ि (for धू), BP दलीषे, J दलीद, N लीयद, U पड़ियद (for दलिषे), BM ससिपाल, K सिषं, BU औभड़ों, J ऊभड़ों, M उभड़ै, BM लामौ (for मातौ), N मावे, P मानद, J मंडीयउ ।

१२२। BK रण, U रिषि, KN चंगण वेण, M रलतलीयो, N रलतलिया, P रलतलीया वेण रहिर चंगण रण, B घलै, JMNU घणे, BK हाथि, JNU पड़ै, J उंधे, U जल बुदांबुदा, KM जल बुदबुद, (N)PU आकिति, BM आकिति, MN तिरि, JU चाले, (N)P चाला, M चालीया, BJNP(U) जोगिणी ।

बेली तदि बलिभद्र बापूकारै
 सत्र साबतौ अजे लगि साथ ।
 वूठै वाहवियै आ वेल
 हल जीपिस्यै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै
 खारी हालाहलाँ खलाँह ।
 चूटै कन्ध मूल जड़ चूटै
 हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घण घाउ घाइ घाइ रत घण
 ऊँच क्खि ऊँहलै अति ।
 पिड़ि नीपनौ कि खेत्र प्रवाली
 सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तासु मुजाबलि
 पिड़ि पहरन्तै नवी परि ।

१२३ । M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारे, P ०रीया, PU सचु, NP साबता, BJU अजी, BM लग, J वाहबीइ [बा], U त्वाँ वेली, J हव (for हल), NP जीपिसद, J अ, K सो (for जु), N अज, B वाहसे, J(N) वाहसद, KM वाहसी, PU वाहिसिइ.

१२४ । (J)U विसरिया बीज अस बीज बीजिस्यै, P विसरी वार अस बीज बीजिजै, N अस बीज बीजियाँ, M बीजिइ (for बीजिजै), U परी, N हालाहल, P हालाहल, BJK(M)U बलाँ, N मुंड (for मूल), K जल बोड़े, J चूटि, M चड़इ (!), U राँ (for काँ), BJKPU वचनाँ, JK(M)U हलाँ.

१२५ । J reads the first line as follows: नीर रमत बलदलीया नीसंक, K घाइ (for घाउ), BJU अंच, N जंघी, BM हंस, JU चंच, K चुंच, K चच पिड़ि, BN पिड़ि, M नीपनु, U लेच, KM सच (for सति).

बिजड़ा मुहे वेड़तै बलिभद्रि
 सिराँ पुञ्ज कीधा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि*] खलाँ रिण
 थिर निज चरण सु मेढि थिया ।
 फिरि चडियै सङ्गार फेरताँ
 केकाणाँ पाँइ सुगह किया ॥ १२७ ॥

कण अक लिया किया अक कणकण
 भर खच्चे भञ्जियौ भिड़ ।
 बलिभद्र खलै खलाँ सिरि बैठी
 चारौ पल ग्रीधणी चिड़ ॥ १२८ ॥

सरिखाँ सूर् बलिभद्रि लोह साहि्यै
 वडफिरि ऊछजतै विरुधि ।
 भलाभली सति तोजि भञ्जिया
 जरासेन सिसुपाल जुधि ॥ १२९ ॥

१२६। JU तास, NU भुजां बलि, B पिंड, N पिड़, KNP पहरतर, JP बिजड़ा, N वडतड़, P वेड़ते, JU वेड़ीया, BJU बल°, ALL °भद्र, BJKN सिरा, J सवरि, M omits this stanza.

१२७। JKNU राम, ALL [खलि], K रण, P रणि (for 2nd रिण), J निथ, N निथलण (for निज चरण), BKMPU स, J मेढ, KNP मेढि, KU थया, J फिरि, K फिर, N फर, J सिघार, KNP संहार, J फेरतर, K फिरता, U फेरता, KNP पाथ, BM omit this stanza.

१२८। JKU कण लीधा अक (ऐक), M कण लीधा अक, N ऐक, J भार, KN भंजिया, P भंजीउ, N भड़, M भिड़ि. BKNPU बलभद्र, JKU बली (for खलै), M बलं बलं, KMN सिर, N वाढड़ (for बैठी), K ग्रीधणी, N गिरिधणी, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९.

१२९। J सुधरां, U सधरां (for सरिखाँ), KP बल°, ALL °भद्र, J साहई, K साहीयो, KN वडफिरि, M °फर, PU ऊछजीये, JU विरुड, MNP विरुध, BK भलाभला, KN सचु, M सच (for सति), B नोईज, J तोज, K तड़ज, M तोहीज, N तोहिज, KMN भागा, B जरासंधि, KM जरासिंध, BK सिषपाल, M ससि°, J जुड.

आडोअडि अेकाअेक आपडे

वाग्यौ अेम रुकमणी वीर ।

अबला लेइ घणी भुँइ आयौ

आयौ हँ पग माँडि अहीर ॥ १३० ॥

विलकुलियौ वदनि जेम वाकार्यौ

सङ्गहि धनुख पुणच सर सन्धि ।

क्रिसन रुकम आउध क्हेदण कजि

बेलखि अणी मूठि द्रिठ बन्धि ॥ १३१ ॥

रुकमइयौ पेखि तपत आरणि रणि

पेखि रुकमणी जल् प्रसन ।

तणु लोहार वाम कर निय तणु

माह्वि किउ साँडसी मन ॥ १३२ ॥

सगपण चौ सनसि रुकमणी सन्निधि

अणमारिवा तणै आलोजि ।

अे अखियात जु आउधि आउध

सजै रुकम हरि क्हेदै सोजि ॥ १३३ ॥

१३० । B आडोअडि, NP आडोअडि, B अेकाअेक, BP वाइयउ, K वागीउ, MNJ(U) वागियौ, K अे, U अेक (for अेम), BJP रचमणी, NU रुकमिणी, K लीधै, N लमउ रदि (for आयौ हँ) .

१३१ । N विलकुलियइ, P °लीउ, BJKNP वदन, BKM वाकारे, (J)U वाकारिउ, P °रीयउ, M नीय ग्रहि (for सङ्गहि), B पिणच, K पणच, N पिणच, JKU रुसन, M रुण, N क्रिसन, JKMNPP आयुध, U रुसन रुकम क्हेदण आयुधि करि, JNP बेलख, MU बेलक, P मूठ, B द्रिठि, J द्रिठ, K हदि, NPU हद .

१३२ । M तपति, ALL आरण, BKN रण, MU रिण, P रणि, JP रण°, U रुकमिणी, M तणो, P तणउ, U तनु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माह्व, MU कौयौ .

१३३ । BJKNP सनस, BJKP रचमणी, NU रुकमिणी, BN सान्निधि, K सान्निध, M सनधि, KM तणो, N तणउ, JKMU आलोज, N अवि-

निराउध कियौ तदि सोनानामी
 केस उतारि विरूप कियौ ।
 क्षिणियै जीवि जु जीव क्षिणियौ
 हरि हरिणाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अग्रज इम आखै
 दुसट सासना भली दई ।
 बहिनि जासु पासै बैसारी
 भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुव्रीडित
 पुंडरीकाख थिया प्रसन ।
 प्रथम अग्रज आखेस पालिवा
 मिरिगाखी राखिवा मन ॥ १३६ ॥

क्रित करण अकरण अन्नथा करण
 सगले ही थोके ससमत्य ।

याय, U आवईयात, K जो, B(K)N आवधि आवध, J(N) आवधि
 आवध, M सगै, JKMU सोज ।

१३४ । BM निरआउध, JN निरआयुध, P निरआवध, K कौध, BKMN
 तद, JPU [तदि], BN सेन (for सीना), JNPU अतारि, JU क्षिणीर,
 M क्षिणीयै, JKMNPU जीव (for जीवि), K जो, BJNPU क्षणिवध,
 B सु हरि, K सो हरि, MN आधि (for पेखि)।

१३५ । U अनंत (for अनुज), BK अग्रज ईष करै अनुज अे अनुचित, U दुह,
 JU वासना, BKM तास (for भली), JK बहिनि, BJK आस. BK
 बैसाबी, (BM)NU कौवध, K भलो कौयो न कौयो भलो भई. BM(N)
 भलो (for भला)।

१३६ । K सुसमति, N सुसुमिति, U सुसमिति, M सुसजति सुमति, BJ सत्री°.
 KP संव्रीडित, MU सुव्रीडति, B(MN) P पुंडरीकादय, J ° काय, K
 पुंडरीक, U °काय, B सीध, J थोय, K यथा, N यथो, M कौयो
 (for थिया), BP प्रसन्न, BP आदेस, KMN आदेस, BMN अन्ननयबी,
 J अन्नानयि, K अन्ननयबी, P अन्ननयबी, U अन्नानी।

हालिया जा इलगाया हूँता

हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे

सत्रु सिरि अधिक वावरे सार ।

वह्ते कटक माहि वादोवदि

वाधण लागा वधाइहार ॥ १३८ ॥

ग्रह काज भूलि गया ग्रहि ग्रहि ग्रहगति

पूकीजे चिन्ता पड़ी ।

मनि अरपण कीधै हरि मारगि

चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पथिक उतामला दीठा

भाँखाणा उरि उठी भल ।

१३७ । JKNPU छत, JM मकरण (for अक^२), B अनियाई, J मन्यथा, KPU अन्यथा, M अनिया, BKM करण, N कीथा अन्यथा (for अन्नथा करणं), B सिमिछे, J समत्थ, MP समय, U समरथ, B हालीयो, PU जाइ, BK जिके (for जा), BK लगाया (for इल^२), N इलगा, PU अलगावा, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८ । MU पिण, BKU जीति, (J)PU वधमिणी, N वकमिणी (for पदमणी), BM read the second line as follows: आणंद जमे कृष्ण अकार, and J as follows: आया ग्रहि आरती कतारि. and K as follows: आणंद रोष थथा अकार, JKM कटक, K माहै, B महा (for माहि), JU तइ वेला (for वादोवदि), JU वधाईहार, U places this stanza between st. १३५ and st. १३६

१३९ । B ग्रिह, JKNPU ग्रह, BKU काजि, BKM मा, JN ग्रहि ग्रहि, U ग्रहे ग्रहे, BK ग्रहगति ग्रहि ग्रहि, BJKU मन, N आपण, P आपण, U अपण, K(P) कीधौ, M कीधा, BKP मारग, K प्रजा, NP ओठइ, N चदी.

नील डाल करि देखि निलाणा
 कुससयली वासी कमल ॥ १४० ॥

सुणि आगम नगर सह साऊजम
 रुकमणि किसन वधावण रेस ।
 लहरिउं लियै जाणि लहरीरव
 राका दिन दरसणि राकेस ॥ १४१ ॥

वधाउआं ग्रिहे ग्रिहे पुरवासी
 दलिद्र तणौ दीधौ दलिद्र ।
 ऊक्व ऊआ अखित ऊक्लिया
 हरी ब्रौव केसर हलिद्र ॥ १४२ ॥

नर मारगि अक अक मगि नारी
 क्रमिया अति ऊआह करेउ ।
 अङ्कमाल हरि नयर आपिवा
 बाह्वां तिकरि पसारी बेउ ॥ १४३ ॥

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- १४० । B देवते, KMP देवता, N देवतां, N पंथक. BKM पंथि पथिक, B उतावलि, K उतावला, M उतावलो दीठो, JU दूरा पथि पथिक उतामल (°लि) देवे, JKMN उर, BKMNP नीली, J डाह, B तिषि, K तिष (for देखि), ALL नीलाणा, K कुसखल, M कुसखली, N पासई (sic! for वासी).
- १४१ । B आगमि, BKMNP नयर. BN सु सह, B सकजम. N सहजुम, BJU वषमिणि, BU हसन, JKNP किसन, M हण, U वधामण, BPU रेसि, BM लहरी, K लहरि. N लहर. P लहिरिउं, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेसि.
- १४२ । M बाधाउ, N बाधाया, BK महे महेवां, J महे महे, NPU महे महे. B पुरवासीयद, MN पुरवासीचे. NP दलिद, K तणै, JU दिसा (for तणौ), BJMP दीहउ, U दीधुं, P दलिद, K उत्तव, JM बाषंद (for कव), J हउ, KU हया, MN ऊवा, P हवां, BKNU केसरि, KPU हलद्र.
- १४३ । JKU मारग, P मारगे, N हेक हेक, JKU मम, P मारगि, BP क्रमिषां, NP ताहु (for अति), N करेद, J अंकमालि, BN नयरि, N आपिवा, BK तकरि, J तिकरि, P तिकर. JNPU पसारद.

वीजलि दुति दंड मोती अे वरिखा

भालरिअे लागा भङ्गण ।

कूचे अकास अेम औकायौ

घण आयौ किरि वरण घण ॥ १४४ ॥

मूकुरमै प्रौलि प्रौलिमै मारग

मारग सुरंग अबोरमई ।

पुरि हरि सेन अेम पैसारौ

नीरोवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दियै जस धवलित

धणि नागर देखे सधण ।

सकिसल सबल सदल सिरि सामल

पुछप बुँद लागी पड़ण ॥ १४६ ॥

जीपे सिसुपाल जरासिंधु जीपे

आयौ ग्रिहि आरतो उतारि ।

देखे मुख वसुदेव देवकी

वार वार वारै पै वारि ॥ १४७ ॥

१४४। BMU वीजुल, J वीजल, K वीजल, U दुति, B डंड, K मोतीबों (for मोती अे), BKN आकास, JPU आकाश, BJKU अवकाश, M अवि, U आया, BKMNP करि ।

१४५। BKMU मुकुर, BKMN प्रौलि, JU प्रौलि, JN मारगि, B अबोरमै, K मय, JMNPU मई, M पुर, BKM पदसारौ, J पैसार, NPU पदसारउ. M नीरोवरि, J प्रविसन्ति, N पयसन्ति, P पदसन्ति, B नै, K नव, JMNPU नई ।

१४६। JM धमल, B अवि, BM धमलित, BJKMU धव, BJM नागरि, J पैवद, NP पेवे (for देखे), BJKM सुधव, K सकुशल, J सदल सबल, BMN सिर ।

१४७। BJ(N) अवि जीवे, K युधि जीति, U युधि जीपे, P अवि (for जीवे), BKM सिसुपाल, BJU जरासंधि, BN [जीपे], K जीवे, B आवे, JKU आया, BKNU गृहि, J गृहि, P गृहे. B उतारि, J आरद, NPU उतारद, B पीपै (sic! for पै), N पय ।

विधि सहित वधावे वाजिच वावे
 भिन भिन अभिन वाणि सुखि भाखि ।
 करै भगति राजान क्रिसन ची
 राजरमणि रुकमणि ग्रिहि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी
 पहिलौ ई पूकै प्रसन ।
 दियौ लगन जोतिख ग्रंथ देखे
 कदि परगै रुकमणि क्रिसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद
 कम्पित चित लागा कहण ।
 हेकणि सुजी सरिस किम होवै
 पुनह पुनह पाणिगरहण ॥ १५० ॥

निरखे ततकाल त्रिकाल निदरसी
 करि निरगै लागा कहण ।

१४८। B सहिति, N वधावर, M वावे, N वावर, KPU भिन्न, N भिन्न, K अभिनव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU सुख, B छसव, JK छसन, MU छवा, N छव, M की (for ची), B वणिमिणि, J वचमणि, U रुकमिण, BP गृहि, J ग्रह, KNU गृह, M ग्रिह ।

१४९। BK दैवगति, J दैवगन, M दैवगिण, N देवांगणि, PU दैवन्न, U पहिलुं, JU [ई], M ची, J पूकै चो, P पूकी, BKU कीधल चो, M यो, U ज्योतिष, N देवद, BM कद, JPU कदं (for कदि), BP वचमणी, J वचमणि, KN रुकमणी, U रुकमिण, BKU छसन, NP क्रिसन ।

१५०। KN वेदोगति, M वेदोक्त, J धर्म, JKNP विचार, BMN वेदवंत, JP वेदवित, K वेदवित, J हेकणि, M खेकणि, K पुजी, N चीव, P ची ची (for सुजी), K सरस, N सरिसल, P कं (for किन), JKNP पुनः पुनः, ALL पाणिग्रहण ।

सगले दोख विवरजित साह्यौ

हूंतौ जई ऊँचौ हरण ॥ १५१ ॥

वसुदेव देवकी सँ ब्राह्मणे

कही परसपर अम कहि ।

ऊँचौ हरण हथलेवौ हूँचौ

सेस संस्कार ऊँच सहि ॥ १५२ ॥

विप्र मूरति वेद रतनमै वेदी

वंस आन अरजुनमै वेह ।

अरणी अगनि अग्रमै इन्धण

आऊति ध्रित घणसार अक्केह ॥ १५३ ॥

पक्किम दिसि पृठि पूरब मुख परठित

परठित ऊपरि आतपच ।

मधुपरिकादि संस्कार मण्डित

त्री वर बे बैसाणि तत्र ॥ १५४ ॥

१५१। M निदरसे, N किरि, BK कवि (for करि), JNPU निरषय, K वितरण (!), BK करण (for कहण), N सिगले, B दोषि, JU जदि, M जे, JP ऊँच, M ऊँचो .

१५२। N प्रतइ (for खँ), B कहे, K कहि, N कहीउ, P कहीयउ, U कही कह (for कही), N परसपर, J ऊँच, KP ऊँचउ, M ऊँचो (for ऊँचौ), JMU हरण, JP ऊँच, M ऊँचो, BJMU सेष, K शेप, K संस्कार, M सहसकार, (B)N करण (for ऊँच), P कउ (ditto), J(M)U ऊँचइ (ditto), K दिवइ (ditto)

१५३। NPC रतनमय, BJK बांस, NU वंश, U आद्रं, B अरिजनमै, M अरजनमै, N अरजुनमय, P अरजनमय वेहि, U अनल (for अननि). B छति, J प्रत, KNPU छत, JKNU घनसार .

१५४। B पक्किम, J पक्किम, M दिस, U दिशि, KU पूठ, JMP पठ परठित, N पठ थपि (for 2nd परठित), M अतपच, BKM मधुपर, NPU मधुपरिकादि, BJNPC सहसकार, N मंडे, P मांडे, BK [बे], J बैसाणि, K(N) बैसाणीया .

आरोपित आँखि सह हरि आननि
 गरभि उदधि ससि मङ्गे ग्रहीत ।
 चाहै मुख अङ्गलि ओटे चढि
 गावै मुखि मङ्गल करि गीत ॥ १५५ ॥

आगलै त्रिया प्री चौथै आरंभि
 , फेरा चिह्निह इहि भाँति फिरि ।
 कर साङ्गुसट ग्रहण कर सूँ करि
 करी कमल चम्पियौ किरि ॥ १५६ ॥

पधरावि त्रिया वामै प्रभणावे
 वाच परसपर जथा विधि ।
 लाधी वेला माँगी लाधी
 निगम पाठके नवै निधि ॥ १५७ ॥

दूलह ऊइ आगै पाकै दुलहणि
 दीन्हा क्रम सूरणहर दिसि ।
 हँडि चौरी हथलेवै कूटै
 मन बन्धे अचला मिसि ॥ १५८ ॥

१५५ । M आरोपति, J अँधि. BK आणण, JMU आनन, BJKMU गरभ, NPU मङ्ग, BJKNPU मङ्गीत, J चाहि ग्रह, M मुख (for मुख), B(M) आंगणै, J अंगण, K आंगण, N अंगणद, P आंगणि, (B)KNP ओटां, J उँटे चढ़ि. U मुख, PU किरि .

१५६ । BKN आगलि, J आगिली, U आगद, BKN त्रिया (for त्रिया), JN प्रिय, U बी (for प्री), K चौथो आरंभ, U चौथि आरंभी, J चिह्निह, N चिह्निह, J इण, U फिरद, BK संगुष्ट. JNU सांगुष्ट, B सेां, BK कर (for करि), N(P) कमल करी. U चंपतउ, N करि .

१५७ । BJK पधरावो, JKMU बी. P प्रभणावो, N पधरावद (for प्रभ^०), KU परसपर, BKPU यथा, J यक (for जथा), NP माँगी लोधी. BKNU नवै .

१५८ । J आगद ऊइ पाकिं, M आगै ऊवा वंसै, K सोणहर, J दिसा, U दिरी, K हँडि, M चंबरी, KM(N)U हथलेवो कूटो. P हथलेवा कूटी, B बांधे, M बाधा, N बंधद, MN बंधलां, J मिसा .

आगै जाइ आलि केलिग्रिह अन्तरि

करि अङ्गण मारजण करेण ।

सेज वियाजि खीर सागर सजि

फूल वियाजि सजे तसु फेण ॥ १५९ ॥

आभा चित्र रचित तेणि रँगि अनि अनि

मणि दीपक करि सूध मणि ।

माँडि रहै चन्द्रवा तणै मिसि

फण सहसे ई सहसफणि ॥ १६० ॥

मँदिरन्तरि किया खिणन्तरि मिलिवा

विचित्रे सखिअे समान्रित ।

कीधै तिणि वीवाह संसक्रित

करण सुतण रति संसक्रित ॥ १६१ ॥

सङ्कुडित समसमा सन्ध्या समयै

रति वञ्कति रुकमणि रमणि ।

पथिक वधू द्रिठि पङ्क पङ्कियाँ

कमल पत्र सूरिज किरणि ॥ १६२ ॥

१५९। U आगलि, B °ग्रह, JKNPU °ग्रह, B अंगण, KP मारजन, B सेज, ALL वियाज, U सजि, J अजि (for सजि), KM सजे, K तसु.

१६०। KNP वेध, BJK रंग, N मणि (for करि), BJMU मण, N मँडि, B चन्द्रवा, M चाँद्रवा, U फणि, BM हो, BJKM °फण.

१६१। B मँदिर अन्तरि, J मँदिरांतरि, (M)N मँदिरांतर, M चित्रांतरि, N चरंतर, BMU मिलिवा, KNPU समाहन, M कीधो, NP कीषा, B तणि, K तिष, N जिष, (J)NPU संसकृत, K संकृत, M सहसक्रित, B सुतिषि, K सुतिष, M सुतवि, NP सुतसु.

१६२। N(P) संकुचित, J संका, JNPU समय, BKMNU वंजित, J वंजर, P वंजित, BJU वपमणि, ALL रमण, J द्रिठि, KNPU द्रिठि, M दीढी, KN पंजिया, BJKNPU किरण.

पति अति आतुर त्रिया मुख पेखण
निसा तणौ मुख दीठ निठ ।
चन्द्र किरण कुलटा सुनिसाचर
द्रवड़ित अभिसारिका द्रिठ ॥ १६३ ॥

अनि पँखि बन्धे चक्रवाक असन्धे
निसि सन्धे इम अछो निसि ।
कामणि कामि तणी कामागनि
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सज्ज सखिअ प्रसंसिता अति
क्रितारथी प्री मिलण क्रित ।
अटति सेज द्वार वीचि आऊटि
सुति दे हरि घरि समाखित ॥ १६५ ॥

हँसागति तणौ आतुर थ्या हरि सँ
वाधाऊआ जेही वहे ।
सूँधावासि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B दंपति (for पति), BM बीय, P बी, ALL मुष (for मुख), BPU देष (for वै?), K दीठो, B निठि. BKN चंद, B किरणि, J द्रवड क, M द्रवडति, U द्रिविड कि, KN दडि, P दड .

१६४ । B इन, NU अन, BJMU पंघ, (B)JNPU बंधद, B चक्रवाक, (B)JNPU असंधद, B नेसि, KM नेसे, JNP संधद, B संधि, JM [इम], K कामिणि, MNPU कामिणि, ALL कामियां (for कामि), BJKM तणा, M कामागनि, N ०मणि, BPU लीया, P दीपका .

१६५ । BM सज्ज, JK सज्जि, KN अत, J इति, JU छतारया, M छतारय, BJM प्रिय, K प्रीय, U प्रिय, BMNPU छत, JK छता, B अडत, M अडित, BU द्वारि, M द्वारे, ALL विचि, BM आहडि, ALL शुति, J हरि घरि दे, BNPU समाखित, J ०जिता, K ०छता, M ०श्रुति .

१६६ । BKM हँसागय, KM तणा, KMU थया, NP थीया, B सैं, N वाधाक आगे ही, B जही, KM जिही, J जोही, K बहेक, P बहे बहस, K

अवलम्बि सखी कर पगि पगि उभो
 रहती मद वद्धती रमणि ।
 लाज लोह लङ्गरे लगाये
 गै जिम आणी गैगमणि ॥ १६७ ॥

देहली धसति हरि जेहड़ि दीठी
 आणंद को उपनौ उमाप ।
 तिणि आप ही करायौ आदर
 उभा करि रोमांस आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूं बाँझता
 घण दीहा अन्तरै घरि ।
 अङ्गमाल आपे हरि आपणि
 पधरावो जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आँखियाँ अत्रिपत
 माहव जदिअपि त्रिपत मन ।
 बार बार तिम करै विलोकन
 घण मुख जेही रङ्ग घन ॥ १७० ॥

सौधावास, N सधंभा°, JKMNPU °वास, BJP नूपुर, JMNPU सद,
 BJMNPN क्रम. N आगलि, K आगमि आगम कहिउ, BJM आगम,
 N कहइ .

१६७ । B अंबिलंब, K अंबिलंबित, P अंबिलंबि, U आंबि, BM करि, B
 मदि, J वद्धता, लांगरे, B लगायै, JU लगावे, KNPU मय, J अर्ध,
 BKNPU मयममि .

१६८ । JKM धसत, BU जेहरि, J जेहनि, P आनंद, K कीर्, B कीर्ज
 ययौ, N कीर्जि ययउ, P को कु ययउ, J को कु हउ, BKMN आमाप,
 K तिष ही, MU तिष, NP आपे, K [ही], P इ, J कराया अजम,
 J किरि, B रोमांसै, KM रोमांच .

१६९ । BM बहि, JU वह, P मिलिब JU घड़ी मिली, KN बाँझतां, BK
 घा, JU घां दीहां, KM दीह, U आंतरै, BJK आपे, J सेकु .

१७० । MP प्रेरति, JKMNPU रूप, K आपि जो, B अत्रिपति, N अत्रिपति,
 B अदिपि, JKNPU अदिपि, M अदिपि, BNP त्रिपति, KM त्रिपति

आजाति जाति पट घूँघट अन्तरि

मेलण अक करण अमली ।

मन दम्पती कटाक्कि दूति मै

निय मन सूत्र कटाक्कि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा

जाणियौ अंतहकरण जई ।

हसि हसि भूहे हेक हेक ऊइ

ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अकन्ति उचित क्रीड़ा चौ आरँभ

दीठौ सु न किहि देवि दुजि ।

अदिठ असुत किम कह्यौ आवै

सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित ची तत्र नियतति

सुरत अन्ति केहवो सिरी ।

P तिउं (for तिम), B विलोकष, NP धषि, K नेहो, N नेहा, P नेहां, U जोहा, K घष (for धन) .

१७१ । JK(M)NPU आजाति जाति, K अंतर, (B)NP मिलिषे, K मेलै (for मेलष), K अमिली, BJK दंपति, J कटावि, KMNP कटाच, JN दूत, B मनि सूत्र, N inverts the order of st. १७१ and st. १७२ .

१७२ । BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूहां, K भूँह, B होय, J होइ, JKNPU गृह, BJP बाहिरि, KMN बाहिर .

१७३ । JU अकन्ति, (K)M अकान्ति, N दीठै, PU दीठ, J किही, P कहि. K बिं, B कों (for किहि), JKMNPU देव, JPU दुज, BN अदीठ, M अदिह, BKPU असुत, (M)N असुति, M कहवो, U जाणणहार, JP तइ, M तै, JKNU सुज .

गजेन्द्र क्रीड़तां सु व्याकुलगति
नीरासयै परि कमलिनी ॥ १७४ ॥

कीधै मधि माणिक हीरा कुन्दण
मिलिया कारीगर मयण ।
स्यामा तणै लिलाटि सोहिया
कुङ्कुम बिन्दु प्रसेद कण ॥ १७५ ॥

त्री वदनि पीतता चिति व्याकुलता
हियै भ्रगभ्रगी खेद ऊह ।
धरि चखु लाज पगे नेउर धुनि
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्यामा तेही
मिली भमर वाराजु महि ।
वलि ऊभी थई घणा घाति वल
लता केलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पवन, JM पवण, BK पारयित, M पारयति, BN चीय, M तन, BJN निपतित, JKU चान्त, J केवही, BJMNPU श्री, K वनी (for सिरी), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़ित, BKM [ह], JNPU घ, NPU विषाकुल?, BK कंवि गलित, J कि विगलित, M किर गलित (for घ व्याकुलगति). BJKM नीरासर, NP(U) नीरासय, J कमलिनी .

१७५ । M कीधो, N मणि (for मधि), (K)P मिलियउ, M मिलिये, BJ सामा, N तणउ, J ललाट, KMP लिलाट, N निलाट, U ललाटि, N सोहर, J कुङ्कु, BK कुङ्कु बिंद .

१७६ । ALL वदन, JKNPU चित, M चित्त, JK व्याकुलता, J होर, KNPU होयर, K भ्रगभगी, M भ्रगभगी, JU ऊह, K ऊह, M ऊव (for ऊह). M धर चधि, JU चध, M कंठि कऊव, B omits this stanza. M places it after st. १७७ .

१७७ । K तिष, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराज, U श्री, K घनी, J घाल (for घाति), N घाति घना वलि, JMNP अविलंब. KU अविलंबि .

पुनरपि पधरावी कन्है प्राणपति
सहित लाज भै प्रीति सा ।
मुगत केस तूटी मुगतावलि
कस कूटी कुद्र घण्टिका ॥ १७८ ॥

सुखि लाधै केलि स्यामि स्यामा सँगि
सखिअे मनरखिअे सँघट ।
चौकि चौकि ऊपरि चित्रसाली
ऊइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत
गिरि कन्दरि घरि बिनहै गण ।
निद्रावसि जग अेऊ महानिसि
जामिअे कामिअे जागरण ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी
आयु रयणि चूटन्ति इम ।
क्रीड़ाप्रिय पोकारि किरीटी
जीवितप्रिय घड़ियालु जिम ॥ १८१ ॥

१७८। NP पधरावे, BKMNPV भय, J भयइ, M प्रीत, J सा, K सका (for सा), JK सुन्नति, BJKP तूटी, U कूटी (for तूटी), K कर (for कस), P तूटी (for कूटी), BK कुद्र, P बिद्र.

१७९। ALL सुष, M लाधी, BJK स्याम (for °मि), NP सामि, B चुंक चुंक. J चुक चौक, K चौक चौक. U चुंक चौंक. B होय

१८०। BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत राता, K कंदर घर, J बिऊ, NPU बिनहै, N गिण, K घष (for गष), BJP °वस, K जमि, N अेइ, J ऊवि (for अेऊ). B थियौ (ditto), KM थयो (ditto).

१८१। NP लषमी, U लषिमी, JK हरष, BM निगरभरि, BJK(M) चाउ, KMU रयण, BK तूटंति, J चूटंत. M तुडती, BJK °प्री, BJKMN पोकार, BM जीवत, JK °प्री, P घड़ियालि.

गत प्रभा थियौ सखि रयणि गलन्ती
 वर मन्दा सति वदन वरि ।
 दीपक परजलतौ इ न दीपै
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साध्रि सुरमण कोक मनि
 रमण कोक मनि साध्रि रही ।
 फूले क्खडी वास प्रफूले
 ग्रहणे सीतलता इ ग्रही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्ग भेरि धुनि
 अरुणोद थियौ जोग अभ्यास ।
 माया पटल निसामै मञ्जे
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सञ्जोगणि चीर रई कैरव खो
 घर छट ताल भमर गोघोख ।
 दिखयहि ऊगि अंतलां दोधा
 मोखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८२ । JK प्रभात, N प्रभाति, JK(M)N ययड, KN शशि, JKM रषष, BNP मांदां, K सती, BNPU सद, JK वर, K तौद (for इ), KM नासफरिम, BKM सूरतन, JK नर ।

१८३ । BJKN मिली, BK तद, BJKM साध, U साधि, J सुरमणि, K मन, M मधि (for 1st मनि), J मधि (for 2nd मनि), BU साध, JKM साध, J प्रफूलित, BJKM P [इ] ।

१८४ । KN ऊठी, U उठी, M अनाहत, N भेरि संघ, JM भेर, JKMNPU अरुणोदय, K(M)N ययड, P [थियौ], KN(U) निसामय, K प्राणायामद, N प्राणियां मद, M प्रणामै, U ज्योति, M परकास ।

१८५ । JKU संजोगिषि, BN संजोगिषी, M °गिष, N रही कहि रंभ स (sic), JKMPU बी, P वरि, J भमर, M भंवर, BP गघोख, N गघोघोख, BJKNP दिखयर, M दखयर, J प्रमट (for ऊगि), U अंतला, NP मोखे, BK(M)N दोधी ।

वाणिजाँ वधू गो वाह् असे विट
 चोर चकव विप्र तीरथ वेल ।
 सूरि प्रगटि अतलाँ समपिया
 मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥
 नदि दीह वधे सर नीर घटे निसि
 गाढ धरा द्रव हेमगिरि ।
 सुतरु काँह तदि दीध जगत सिरि
 सूर राज किय जगत सिरि ॥ १८७ ॥
 आकुल था लोका केवि ऊअ अचरिज
 वञ्चित कायाअे विहित ।
 सरण हेम दिसि लीधौ सूरिज
 सूरिज ही त्रिख आसरित ॥ १८८ ॥
 सोखण्ड पङ्क कुमकमौ सलिल सरि
 दलि मुगता आहरण दुति ।
 जलक्रीड़ा क्रीडन्ति जगतपति
 जेठ मासि ओही जुगति ॥ १८९ ॥

१८६ । B(M) वाणिज, KU वाणिज, BN गक, M वध, B असई JU असई, NP असई, K असित, BMN चकवि, K चकवा, JKM वेलि. ALL सूर, B प्रगटि, K प्रगट, JU प्रगटि, KP अतला, BM समपीयो. K समरथौ. N समपियउ, P समर्पिया, JK मेलि.

१८७ । M वधौ. N वधद घटद, BK द्रवि, BJ सुतर, KNU सुतरव, B तद. BK जगव. P जगति. J सिर, JK राह, BK(M) कीयो. N कीयर. JP जगव, M सिर.

१८८ । KM था, NP(U) थिया, BK(N) केहवो (for केवि ऊअ). JPU ऊअ. B अचरिज, M ती अचरिज केहो (for केवि ऊअ अचरिज), M विहित. B लीयो हेम दिसि, K लीध हेम दिसि, M सूर हेम दिसि लीनो सरवो. JKMPU वष, N विषय, M आसरिति.

१८९ । ALL श्रीपंड, B कुमकुमौ, JKMNU कुमकुमउ, JMU दल, M मुकता. U मुक्ता. BKM आभरण, J जगव^०, जेठये. KM मास, M ओहवी.

मिलि माह तणी माऊटि सँ मसि वन

तपि आसाठ तणी तपन ।

जन नीजनपणि अधिक जाणियो

मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरधण गिरि नीभर

धणी भजै धणि पयोधर ।

भोले वाइ किया तरु भङ्गुर

लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि

नवै विहाणै नवी परि ।

कुसुम कमल दल माल अलङ्कित

हरि क्रीडै तिणि धवलहरि ॥ १६२ ॥

ऊपड़ी धुडीरव लागी अम्बरि

खेतिअ उजम भरिया खाद्र ।

मिगसिरि वाजि किया किङ्कर मिग

आद्रा वरसि कीध घर आद्र ॥ १६३ ॥

१६०। BK(M)N माऊटि, P माऊति. B सँ, JKNP मसि, U मिस. तपनि,
JP जण, B नीजनपणि, J निर्जण?, K नीजण क्षति. P वीजनपिणि,
J जाणियो, K जाणीइं, B मधिराति, JKP मध्यराति, N माध्याह्न .

१६१। BK नैरन्ति, J नेरान्ति, U नैरति, BKU प्रसर, J प्रसर, MNPU
निरधन, M गिर. B निभरि, JK निभर, JNP धनी (for धणी).
BJKNU धण (for धणि). M धनि (ditto), N वायु. BJ तर
B(M)N लवलां, J लवलां, K लवलां. MU लहर .

१६२। J ईडि, NP नवउ विहाणउ, BU विहाणे K णी. N पति (for परि),
JM कुसुम, KMN अलङ्कित, U क्रीडति, K तिण. M तिणि क्रीडै. BJ
धमलहरि. KN धवलहरि. M धवलहरि .

१६३। U उचड़ी धुडीरज, (B)KN धूलिरवि, M रजोरवि, (B)JKU
वेकीअं. M पेचवीये. JKNPU कजम, J मिगसिर. KNU मगशिर,

बग रिखि राजान सु पावसि बैठा

सुर सूता थिउ मोर सर ।

चातक रटै बलाकी चञ्चल

हरि सिंगारै अम्बहर ॥ १८४ ॥

काली करि काँठलि ऊजल कोरणा

धारे खावण धरहरिया ।

गलि चालिया दिसोदिसि जल ग्रभ

थम्भिन विरहणि नयण थिया ॥ १८५ ॥

वरसतै दड़ड़ नड़ अनड़ वाजिया

सघण गाजियौ गुहिर सदि ।

जलनिधि ही सामाइ नही जल

जलवाला न समाइ जलदि ॥ १८६ ॥

निहसे वृठौ घण विण नीलाणी

वसुधा थलि थलि जल वसइ ।

प्रथम समागमि वसत्र पदमणी

लीधे किरि ग्रहणा लसइ ॥ १८७ ॥

P भगसिर, U वायइ (for वाजि), BM थयौ वैरी (for किया किहुर), NP छउ वइरी (ditto). ALL सग, BJKNPƯ आइं, J वरस, N कीधउ, P कीथी, B(M)NP भुइ (for घर) .

१८४ । BMN रिष, K चप. [सु] पावसे. JM पावस, B थिय, KM थयौ, I थियौ. B चातिग, M चात्रिग, K चातिक रटति बलाइकी, N बलाइकि, B हर. K सिंगारइ .

१८५ । K उज्जल, B धारां. BJKNPƯ आवण, M संवण. J हालिया (for चालिया), JB(M) दिसादिसि, PC दिशोदिश. BKM थंभै. JN थंभइ, U विरहणि नयन, K नैन. M थिया

१८६ । J वरसति, PC दड़ड़ि. N अनड़. I सघन. K सदि, MN जलनिध, (K)MN समाइ, K जलदि .

१८७ । B निहसे, K नै. BJ विण. K वण, M घर विण, K नीलांणा, निवसे, BKMN समागम. N वसत, MPU पदमिनी, JN मणि. K(M)NƯ लीधइ. KN करि, JU ग्रहणे, J लभइ (for लसइ) .

तरु लता पल्लवित त्रिणे अङ्कुरिव
नीलाणी नीलम्बर न्याइ ।
प्रियमी नदिमै चार पहरिया
पहरे दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि
कटि मेखला पयोधि कटि ।
मामोलौ बिन्दुलौ कुंकूमै
प्रियमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊपटि विधुरी मिलिया
धरि धर धाराधर धरणी ।
केस जमण गंग कुसुम करम्बित
वेणी किरि त्रिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर
घेघूँचे गलि बाहा घाति ।
भ्रमि तिणि सन्ध्या वन्दण भूला
रिखिय न लखे सकै दिन राति ॥ २०१ ॥

१९८ । BM तर, J पल्लवति, N पल्लव तणउ, B त्रिण, K ढण, JPU ढणे, BM अङ्कुरते, (K)PU अङ्कुरित, N अङ्कुरति, P नीलंबरि, U नीलांबर, BK प्रियमी, NPU प्रियमी, N नदिमय, B चारि, BKMU पहरिया, NP परहिया (for पहरिया), P पहरिया (for पहरे), NP नेचर ।

१९९ । JKT कज्जल, M गिर, EMNP रेख, JU किरि, M पयोध, BK प्रियमी, NU प्रियमी, BNPU लिलाट ।

२०० । BK मिलीयौ, J मिलीइ, M मिलीया, BNP तट, B ऊपट, K ऊपडि, B विधुरी, J रे, N विवरी, J मेलिया, K मिलीया, BJKMU धर धर धाराधर, JM U असुन, (N)P जवण, JM कुसुम, M कुरंबित, MPU किरि, N करि, K कै (for किरि), BM वेणी (for वि), P त्रिवेणी ।

२०१ । NPU स्यामा, BKM सरस, M स्याम तन (for स्यामतर), BJM घेघूँचे K घेघूँचे, BJK गल, M जल (for गल), BN बाहा, J(M)U बाहा, KP बाहा, BJKU भ्रम, KM तिण, BU वंदन, B(N) रिषिबे, J रिषिद, KP ऋषय, M रिष ही, B लिषि, K लष, NP लषी

रूठा पै लागि मनावि करे रस

लाघी देह तणौ गिणि लाभ ।

दम्पतिअ आलिङ्गन दीधा

आलिङ्गन देखे धर आभ ॥ २०२ ॥

जलजाल खवति जल काजल ऊजल

पीला हँक राता पहल ।

आधोफरै मेघ ऊधसता

महाराज राजै महल ॥ २०३ ॥

करि ईंट नीलमणि काटूँ कुन्दरा

थम्भ लाल पट पाचि धिर ।

मंदिरे गौख सु पदमरागमै

सिखर सिखरमै मंदिर सिर ॥ २०४ ॥

धरिया तनि वसत्र कुमकमै धोया

सुधा प्रखोलित महल सुखि ।

भर खावण भाद्रव भोगविजै

रुकमणि वर ओहवी रुखि ॥ २०५ ॥

२०२ । JKPU रूठा, BJK पाय, NPU पय, J लागइ, NP मनावि करे रस, N लाघउ, JK गणि, P गिण, J आलिङ्गण, JU दीधउ, J आलिङ्गित

२०३ । BKMNU खवति, P खवत, U कज्जल, K उज्जल, B पीयला, KMU खँक, J कँइ (for डेक), U आधोफरे, J फरे, BM औधसता, J ऊधरसता, M महाराजि, BU राजे ।

२०४ । BKM काटो, B कुंदणि, J खंभ, U थम्भ, K पाच, M पाट (for पाचि), B मंदरे, K मंदिर, M गौरे, K सौ, NU ेरागमय, BNP सिषरि, B सिषरिमै, N सिषरि किय, P सिषर कोय, सिरि ।

२०५ । B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेषि, PU तिषि (for तनि), K वल, B वसत, BK कुमकुमइ, JMN कमकमइ, P कमकमे, U कुकुंमे, JU धोयां, BK मौधा, J शुंधा, M सुधे, BM पखलित (for

वरिखा रितु गई सरद रितु वल्ती

वाखाणिसु वयणा वयणि ।

नीखर धर जल रहिउ निवाणे

निधुवनि लज्जा त्री नयणि ॥ २०६ ॥

पोलाणी धरा ऊखधो पाकी

सरदि कालि ओहवी सिरी ।

कोकिल निसुर प्रसेद ओस कण

सुरति अन्ति मुख जेम सुत्री ॥ २०७ ॥

वितळे आसोज मिले नभि वादल

प्रिथी पङ्क जलि गुडलपण ।

जिम सतगुरु कलि कलुख तणा जण

दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर सवति रस धरा उदगिरति

सर पोइणिअे यई सुखी ।

प्रसो^०), K धवलत (ditto), J प्रवलित (ditto), U प्रचालित (ditto), JU मचलि, ALL सुष, BKM भर, BMU आवणि, JKP आवण, N सावण, B भाद्रवि, M भाद्रवै, K भागवीयै, M भोगवै, BJPU बषमिणि, B वरि खेवही, BJKMNP बष .

२०६। BM रिति, KN बति, U कतु, J सिरद, KU शरद, K वाषाणिस, BP वाषाणिभि, B वडणी वडणि, K वैणा वैण, B नीषरि, N नीषरि जल धर, P धरि, K [धर] जलधि, BK रह्यो, NP रछ्यउ, J रचे, M निधुवन, JKN नयण .

२०७। BM औषधी, KM सरद, J काल, JMNPU औ, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM स्त्री .

२०८। BM वितजे, K वितिजै, NP वितिअे, K मिले, JKMNU नभ, BN प्रथी, K प्रथवी, JNU जल, NP गुडलपण, B गुरि, M °गुर, J सद-गुष, N सचत गुष, (N)P मिलि (for कलि), U जल (for कण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन .

वली सरदि खगलोक वासिखे
पितरे ही भित्तलोक प्री ॥ २०९ ॥

बोलन्ति मुज्जरमुज्ज विरह गमै वे
तिसी सुकल निसि सरद तणी ।
हंसणी ते न पासै देखै हंस
हंस न देखै हंसणी ॥ २१० ॥

ऊजले अदरिसण निसि उजुआली
घणूँ किसूँ वाखाण घणै ।
सोलह कला समाइ गयौ ससि
ऊजासहि आप आपणै ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया
भूप कणै तुलता भू भाति ।
दिनि दिन तिणि लघुता प्रामै दिन
राति राति तिणि गौरव राति ॥ २१२ ॥

२०९। BM गजधीर, ALL अशति, K पोषण, M धीय, N ययउ, JPU सुअी
KM सुअीय, N सअी, J वले, BJKM सरद, BK अगलीम, M सरज-
लोक, K पितरां, B मातलोक, J भित', K सत्य', MNPU सत'.
KM प्रीय.

२१०। K मज्जर मज्जर. MN(P) मज्जरमुह, U' मुज्जरमज्ज. KP सकल, P निस.
JP सरदि. BK त, J ति. P तिणि. U तिण (for ते¹). N नित (for
ते¹ न). M तस(ditto). पासलि नवि (for पासै देखै), J पेषद (for
देखै).

२११। JU कजलां, N कजली, BU अदरसणि. M निस. BJ अजुआली.
KU उजुआली, M उजवाली, B घणा, J घणउं. P घणउ. B किसौ,
J किसउं. B वाषाणि घणौ, J सोल कला समाइ, B औजामैदे (sic),
J(M) उजासद, U ऊजासों हि, J आपो (for आप). B आपणौ.

२१२। P बढठा, B तवणि, K तवण, PU कणय, NP तुलिता, BK भुंद,
N भूव, KN भाति, BKT दिन दिन, NP दिणि दिणि, MNU तिण,
(M)N पामइ. J दिण. M तिण.

दीधा मणिमंदिरे कातिक दीपक
 सुत्री समाणियाँ माहि सुख ।
 भीतरि थकी बाहिरि इम भासै
 मन लाजती सुहाग मुख ॥ २१३ ॥

कवि नवीनवी नवनवा महीकव
 मडियै जिणि आगान्दमई ।
 कातिग घरि घरि दारि कुमारी
 थिर चीजन्ति चित्राम थई ॥ २१४ ॥

मेवन्ति नवी प्रति नवा सवे सुख
 जग चाँ मिसि वासी जगति ।
 रुकमणि रमण तणा जु सगट रितु
 भुगति रासि निसि दिन भगति ॥ २१५ ॥

अहिज परि थई भीरि कजि आयाँ
 धनझै अनै सुजोधन ।
 मासे मगमिर भलै जु मिलियौ
 जागिया मीटि जनार्जन ॥ २१६ ॥

२१३। BP दीधा, K मंदिर, BJNP कातिग, K कातिक, JM समाणी, K समाणीय, B थका, K थो (for थकी), BJKN बाहिर, M बाहिरै [इम], BMU जिम मनि, JKN मन, N सोहाग, BM सुषि ।

२१४। M कवि, JKI नवनवी, B नवी नवनवा मही महीकव, JK महीकव, BK मांडीयै, J मंडोद, K जण U जिण, B जद, J जदि (for जिणि), K वारि (for दारि), N थिरि J चित्रांत, M चित्रति, N चित्रइ ।

२१५। J नवि, K नवै, M नवे (for नवी), BKM नवै, NP नवउ, JU नवि (for नवा), K सवै (for सवे), BJN चा, BJP दणमिधि, U रुकमणि रमणि, B ति (for जु), K तिण (ditto), B रिति, K रति, M रति, BNU भुगत, J भगत, J रास, U राशि निशि ।

२१६। BJ अह, MNU अही N [ज], P पर, BJKMNU भीर, JMNPU धनजय, B अनियै, JPL नद, JKNPI सुजोधन, M मासै मगसरि,

फिरियौ पक्खि वाउ उतर फरहरियौ

मऊवै सूहव उर सरग ।

भुयंग धनी प्रियमी पुड़ भेदे

विवरे पैठा बे वरग ॥ २१७ ॥

ऊवै घटि नदी हेमे हेमालै

विमल खिङ्ग लागा वधग ।

जोवनागमि कटि क्रिम थायै जिम

थायै थूल नितम्ब थग ॥ २१८ ॥

भजन्ति सुग्रिह हेमन्ति सीत भै

मलिन सुतनु कोइ वहे मगि ।

कोइ कोमल वसचे कोइ कम्बलि

जग भरियो रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज. K जो. M सुषीयो (for मिलियौ),
BJMP मीठ, BJKMP जनारजन. N जनारजन. U जनारदन .

२१७। K फिरिया पक्खि. M फिरियै पिक्ख. J फिरि वायु पक्षां. BJM वाइ,
PU वाय. N वायुधर, JKU उत्तर. K परहरिया. M फिरिहरिया. K
सऊवइ. M सऊवै सऊवो रस रंग. N सुरंग. P सुबंग. MN धनी. B
प्रथमी. K प्रथवी. N विचरंग (for बे वरग). M बेव रंग (ditto) .

२१८। B होवे. JU ऊवि. KNP ऊवइ. BKN घट. JMNU हेम. P हेमि,
N हेमालय, U हिमालय, BJKNP उरंग. M अम, K योवनचागम.
J क्रिम कटि. BKNP कस. U कस. J थाइ जिम थाइ .

२१९। J भजन्ति. MN भजति. BJNU सुगृह, K सोग्रह. M सुग्रिह. P
सुगृहे. BJKMNU हेमंत. NP भय. U मिलाव, BK:M मिलि निशि
तन (for मलिन सुतनु). BJKU कोइ (for केइ), M को (ditto),
JPU मग. K वहे, N वसच, J कम्बल. P जिषि. U जिष. MN
भरिया. J जग

दिन जेही शिणी शिगाइ दरसणि

क्रमि क्रमि लागा सङ्गुङ्ग ।

नीठि कुँडै आकास पोम निमि

प्रौढा करखण पङ्गुङ्ग ॥ २२० ॥

अलुभाया तन मन आप आप मै

विहति सीत रुकमणी वरि ।

वाणि अग्रथ जिम सकति सकतिवंत

पुछप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहणि चण्णौ अहिमकर

ऊतग वाँउ वाँये अउग ।

कमल बालि विरहणी वदन किय

अम्ब पालि सङ्गोसि उग ॥ २२२ ॥

पार्श्वथया क्रियण वयण दिमि पवणै

विग अम्बह बालिया वग ।

लागै माघि लोग प्रनि लागौ

जल टाहक सीतल जलण ॥ २२३ ॥

२२० : K जेह, P जेही, N जेहउ रतण रदणायर. JI दरिसण, KN दरसण, P दरसिणि. U संकुडिणि, BJKU नीठ. BK कुँडै, N जोडिइ आयाहु. BJU करषणि. NP कर्षण, MU पंगुरणि. P ेरिणि

२२१ : BK अलुभाया, P तनु मनु B माहि. K महि. (for मै), M विहति, U विहित. B सीति, J बषनषी, P बपुनिषी, U बषमिषि, JPU वर. B सति सतिवंत J सगति सगतवंत. K सती सतवंत.

२२२ : B मकरध्वज, JK वाहण, NP वाहनि, U वाहन, B चडे, J चडिउ. K चढीयो, N चडिउ. BJKMPU उतगर, N उतम. U वायु, K वाच बाळै, BJKM अतुर, N अवर. P विरहिणी. U ेहिण. M कमल for वदन, N कियो

२२३ : ALL ठपण. B पवनहि. JKM पवनह. U पवणह, M विषि, B चंवरि J चंवर, K वन, J नाव. KU माह, BJMNPU लोक, KU सीतल. U जलणि

निय नाम सीत जालै वगा नीला

जालै नलगी थकी जलि ।

पातक तिणि द्वारिका न पैसै

मंजियै विण मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै

दम्पति ऊपरि दसै दिसि ।

अरक अगनि मिसि धूप आरती

निय तगा वारै अहो निसि ॥ २२५ ॥

रवि बैठौ कलसि धियौ पालट रिनु

ठरे जु दह कियौ हेम ठण्ड ।

ऊडण पङ्क समारि रहे अलि

कण्ड समारि रहे कलकण्ड ॥ २२६ ॥

वीणा डफ मऊवरि वंस वजाये

रोरी करि मुखि पञ्चम राग ।

तरुणी तरुण विरहि जग दुतरणि

फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

२२४। N निज, N मोतल, J जालि. BKU वन, BJ नलिनी, KN(P) नलिनी, JKN जल, B पातिनि, U पातिग. J पातकी, P पातक, KNU तिष, N तिषद, JP मंजिया. K(U) मंजीया, N मंजियद, JKN विष, N मनि, K तणो. PU तणा, KN मल .

२२५। B प्रतिहारि, JMNU सीय, P सीउ, BJNPU पाले, JU दिसे, K दिसो, M दसो (for दसै). U अरकि, BKM अगनि अरक, J अगति अरक, J तणउ. M तण. B तन, K तनु, (B)KNPU उवारद

२२६। M(N) बैठे, K कलस. (B)K थिषे, J(M) थई, P थोउ, B पालडि. J रति पालड. BM रिति, U रति. KNP अतु. MNPU दह. K कैष दह (for दह कियौ), MP(U) कीय, J ठरे हेम दह कीय ठंड. उषष (for ऊडण). M संवारि, K रहद, B कलिकंड .

२२७। BM वेणा, BMPU मऊवरि, JKN ॰यर, J वेण (for वंस), (B)JKN वजावद. BJKM रोरी, BKMU मुख, विरह, B अषि, JKM दुतरण, P ॰रिषि, JKMNU फागुष .

अजऊँ तरु पुहप न पल्लव न अङ्गुर
 थोड़ डाल गादरित थिया ।
 जिम सिणगारि अकीधै सोहति
 प्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति
 मनि व्याकुल मधुकर मुण्णन्ति ।
 कठिण वैङ्ग कोकिल भिसि कूजति
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहपे
 सुरंगे वसन्ते दरब सब ।
 पूजियै कसोट भंगि वनसपती
 प्रसूतिका होलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
 त्रिगुणि पसरतै अम्ब त्रिसि ।

२२८ । BM तरि, J तर, NU न तब, M पडप, N पुडप, BK थुड़ डालां, J डाल, BK(M) गादरिति, BJMU यया, K थीयां, JKMNPU सिणगार, BKM सोहै, J सोहत, NP सोभति, J प्रिय, N प्रिउ, M आगम, K आगलि (for °मि), JMNPU जाणे, K आबर ।

२२९ । JU सु (for समा), BKN पित, BK दधी, JU दीधी, M दधा, N उदधि, B रित, JMNPU मन, B मणि, K मब, विलखंत (for मुष्ट°), KMN कठिन, B वेब, J वेधि, K वैब, N वेण, M वयब, PU वेबधि, P भिसि कोकिल, KN कुंजति, P कुंजति, N वनसपती, JKN वसंत ।

२३० । J पकवान फल फले, B फले (for फले), KMP वले, U धरव, M यव, J पूजीइ, NPU पूजीये, J कष्ट, M कसट, NU कसेबडि, K भंति (for भंगि), M भंजि (ditto), U संगि (ditto), K वनसपती ।

रटति पुत्र मिसि मधुप खूंखराई

मात खवति मधु दूध मिसि ॥ २३१ ॥

वनि नयरि घराघरि तरि तरि सरवरि

पुख नारि नासिका पथि ।

वसंत जनमियौ देण वधाई

रमै वास चढि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज

कली सु मङ्गल कलस करि ।

वन्दरवाल बंधायी वल्ली

तबर अका बीथै तरि ॥ २३३ ॥

फुट वानरेण कच नालिकेर फल

मज्जाति किरि दधि मंगलिक ।

कुङ्कुम अखित पराग किञ्जलक

प्रमुदित अति गायन्ति पिक ॥ २३४ ॥

२३१ । N लागोइ, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मलयानिल, विमुष, U पसरति, N प्रसरतइ, BKM पुधा विष (for अम्बु विषि), N विष, BK पूत, PU पूव, NPU मधूक (for मधुप), N मानु (for मात), ALL अवति, M मिस ।

२३२ । KU वन, J नयर, M गिरि तरि, NP तब तब, J(M)U सकयरि, KMU पथ, B जननीया, J °नीया, KM °नीये, B दिथब, J रैथब, BM रनी, B चढि पवनि ।

२३३ । B मवर, JU प्रवर (for मौर), K नवा (ditto), BK अज, N कलि-यल, P कलीथ, JU किरि, JU वन्दरवाल, NP वन्दरवाल, K वंदर-माल, BKM वेली, BJP तबर, K तरवर, U तबरि, K चेका, NU अका, B(K) बीथै, JNP बीथै, U बीथ ।

२३४ । BM फडि, JP फड, K पड, B वनरेषि, JKU वनरेष, B मजात, M मंजानो, N मंजति, U मज्जति, KMPU करि, N कीर, BJK(M) कुंकू, P कुंकम, M अलन, NP अलित, B किंजलिक, M प्रमुदति, N गावति ।

आयौ इल वसंत वधावण् आई
 पोइणि पत्र जल ओणि परि ।
 आणंदि वणे काचमै अङ्गणि
 भामणि मोतिअे घाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि
 पुत्रवती थी मनि प्रसन ।
 पुहप करणि करि केसू पहिरे
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तरु करणि सेवन्ती कूजा
 जाती सोवन गुलाल जत्र ।
 किरि परिवार सकल पहिरायौ
 वरणि वरणि ईअे वसत्र ॥ २३७ ॥

विधि ओणि वधावे वसंत वधाअे
 भालिम दिनि दिनि चडि भरण ।
 ऊलरावणे फाग ऊलरायौ
 तरु गह्वरिया थिय तरुण ॥ २३८ ॥

२३५ । BJKNU आया, M आअे, P इलि, N कलि (for इल), U वधामणी, BK आवी, JK पोयण, MU पोइण, N पोयणी, M ओण, JKMNPU आणंद, M घणै (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B यय, KNP ययय. ALL मन, M करण, N वरण (for करणि), J पहरि, M पैहरि, BK पीयला .

२३७ । JMPU कणियर, KN कणयर, BJM तर, BK कबणि, JMNU करण, NU सेवन्ती. K कुंजा, P कुंजा, N कुंजो, B जानी, M किर, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for ईअे). N देई (ditto) .

२३८ । J ओण, U सहित (for ओणि), M वधावो. NP वधावड, KNU दिन दिन, U भरणि, BP ऊलामणी. JU ऊलावणे, B फागि, BPU ऊला-

मन्त्री तिहाँ मयण वसंत महीपति
 सिला सिंघासण घर सघर ।
 माथै अम्ब कृत्र मगडाणा
 चल वाइ मझरि डलि चमर ॥ २३६ ॥

दाड़िमी बीज विसतरिया दीसै
 निउंकावरि नाँखिया नग ।
 चरणे लुच्चित खग फल चुम्बित
 मधु मुंचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति ओण पदाति कुञ्ज रथ
 हंस माल बन्धि ल्हासि हय ।
 डालि खजूरि पूठि डलकावे
 गिरिवर सिंगारिया गय ॥ २४१ ॥

तर ताल पत्र ऊँचा तड़ि तरला
 सरला पसरन्ता सरगि ।
 बैठै पाटि वसन्ति बन्धिया
 जगहय किरि ऊपर जगि ॥ २४२ ॥

यउ. BJKM तर, K गहवुरि, J घोञ्च, M घोयो. N थयो. U थिया,
 K बाधिथां (for थिय) .

२३६ । BPU तहाँ, M तिच, J तदि (for तिहाँ). PU सिल, BJ सिंघासणि,
 BJM घरि. M मंड[?]यो, BJKM चलि. M मंजर. PU डलइ, M चंवर .

२४० । K निवडावल्लि. M निवडावरि, J नउका^२. M लुचति. U लुंबित. BK
 चुंवति. M चुचति. N चुंचित. B मुंचित. KNP मुंचति. M मुचंत.
 U मुंचति. JM सीचंत .

२४१ । J बध. M बंध. J लासि. BKMPU लास. BP हई, JN हया.
 BKN डाल, J बजूर, M बिजूरि. N बिजूर. NP डलकायउ, KMP
 गिर^०. BP गई. JN गया .

२४२ । BJKMU तर. JMN ताड (for ताल), P तड. BU तुड (for तड़ि),
 K तर (ditto), BKNP सरग. U बैठि. J पाठ. ALL वसंत. U जगि-
 हय. N करि. B ऊपरी BK जग

आगलि रितुराय मण्डियौ अवसर

मण्डप वन नीभरण म्दिङ्ग ।

पञ्चबाण नाइक गाइक पिक

वसुह रङ्ग मेलुगर विहङ्ग ॥ २४३ ॥

कल्हंस जाणगर मोर निरतकर

पवन तालधर ताल पत्र ।

आरि तन्तिसर भमर उपङ्गी

तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस रसवञ्कक

कोविद खञ्जरीट गतिकार ।

प्रगलभ लागि दाटि पारेवा

विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति

मरुत चक्र किरि लियति मरु ।

रामसरी खुमरी लागी-रट

धूआ माठा चन्द धरु ॥ २४६ ॥

२४३ । M चागै, B रितिराउ, K(M) रितिराउ, J रितुराउ, NP मंडीयद, P अवसरि, J मंडिप, BJKNPƯ म्दंग, J पांच, BJNPƯ नायक गायक, K सुरंग, J मेलिगर ।

२४४ । JM निरतिकर, NP म्दय, JNP पवण, K चंभ, PU चार, K तंत-सर, M भंवर, BM जीवटि उघटि, J तीवटि उघट, K जेवटि उघटि, N निवटोय उघट ।

२४५ । M विध, JNU शुक्र, BJKMU लाग, BJ दाट, चक्रवाक ।

२४६ । BK चांगणि, U चंगण, NU तरप, P उरप तरप, BKM चक्र, B पिबति, N पीयत, M लियत (for पीयति), JKPU किर, N करि, B लियत मरु, J लीयत दुब, K लियत मर, M लै तिसुंभ, NP लिय तिमरु, U लीय तिरुङ्ग, BM रामसरा, U °लिरि, M पुसुरी, B लगि, J रटि, B धूवा, JMPƯ धूआ, N धूयां, K धूहा, N माठी, BM धुङ्ग ।

निगरभर तरुवर सघण क्हाँह निसि
 पुहपित अति दीपगर पलास ।
 मौरित अम्ब रीभि रोमञ्चित
 हरखि विकास विमल कित हास ॥ २४७ ॥

प्रगटै मधु कोक संगीत प्रगटिया
 सिसिर जवणिका दूरि सरि !
 निज मँत्र पढे पात्र रितु नाँखी
 पुहपञ्जलि वणराय परि ॥ २४८ ॥

प्रज अम्बुज सिसिर दुरीस पीड़तौ
 ऊतर ऊथापिया असन्त ।
 प्रसन बाउ मिसि न्याउ प्रवर्तौ
 वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अक अक मिसि पातौ
 खाडा द्रव माँडा ऊखेलि ।

२४७ । B तरवर, KNP तरवर, U तरवर, K सघन, BKN दीपकर,
 BJKU सवरित, BJKNPU रीभि, K रोमञ्चित, B हरिष, JKN
 हरख, M विकास कमल, JKMNPU कित .

२४८ । B प्रगटै, J प्रमद्य, U प्रकटित, B मधु, B प्रगटोयो, K प्रकटोयो,
 MN प्रगटोयो, U प्रकटोया, B सुसिरि, JPU ससरि, K सुसरि,
 M सिसिरि, BK(M) जमनिका, NP जवणिका, JU दूर, B निजि,
 K निसि (! for निज), B पात्रि, BKM रिति, NPU रति, J रथ,
 J पुहपुञ्जलि, K(M) पुहपाँजलि, P वणराय .

२४९ । B अदभुज (sic!), K अदभुत, M उभीज सिसिरि, B सुसिरि, JPU
 ससरि, K पीड़वो उत्तर, J बाइ, M बाय, U बाय, J न्याइ, MNPU
 न्याय, J(M) प्रवरतइ, K प्रवर्तइ, N प्रवर्तिज, M वन वन, K राजा .

दीपक चम्पक लाखे दीधा

कोड़ि धजा फहराणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थया महि

भई दिमङ्कित अङ्क भरि ।

वेली गलि तरवराँ विलागी

पुहप भार ग्रहणा पहरि ॥ २५१ ॥

पीडंत हेमन्त सिसिर रितु पहिलौ

दुख टाल्यौ वसन्त हित दाखि ।

व्याघ्र वेली तणी तरवराँ

साखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजै तिहाँ डङ्कन दंड न दीजै

ग्रहणि मवरि तरु गानगर ।

करग्राही परवरिया मधुकर

कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तरु पुहप वहे कूटा भर

कामि बाण ग्रहिया करगि ।

२५० । M पडप, (B)JK पानां. M पंने. N पाचां. BJK(M)PU पाडिया, N गाडिया, K दरव. NU द्रव्य. BJK(M)P मंडिया. KNU मांडिया. K दीन्हा कोडी धज .

२५१ । J मालियानिल वाज. ALL सुराज. BJ थिया. K थयो. BJKM तरवरां. KN विलगी, U °मो. J पुहप माल. P ग्रहणां. N ग्रहणा .

२५२ । BKM पीडंति. N पीडंता. M हेमंति. BK सुसिर. J ससिर. P सिसर. BK रिति. M रित. J पहिलु. BKM टालीयो, J(N)PU टालीयउ. M व्याइ. N व्याघ्र, BJ तरवरां. BK विसतरियो. J(M)U °रीयउ. K वैशाख, U वैसाय

२५३ । B तिहिं. K दीसइ. BJKMU ग्रहण मवर. BJKM तर. N परिग्राही. P करग्राही, M परवरिया. JM कुसन .

बलि रितुराइ पसाइ वेमन्नर
जग भुरड़ीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित
वञ्चि न को तिम राज वसन्त ।
फुल्ल पङ्क्ति कित मेव लवध फल
बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि कित
तिहि देखे थिउ खीण तन ।
कन्त सँजोगणि किंसुक कहिया
विरहणि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तण
कर पल्लव कोमल कुसम ।

२५४ । BJKM तर. N बिहे, K बूडा भरि, JMNU काम, KN करम. BJ रितिराइ, K रितिराउ, P वेसन्नरि. M भुरड़ीतु, K वहे (for रहै), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५२ and st. २५३ .

२५५ । KPU वरषा. JNP वरषत, M वरिषत. U वरषित, JU चातम, NP चातक. B वंचति, KU वञ्चिन, BKMU वंच. N वंचद, B राजि, J वसति. B फूलि. MP फूल, B पंष. JK पल, M पलै, NU पल्लि, JKMNPU छत. J लब्ध, KN लब्धि. P लड. BKNPU बोलन्ति .

२५६ । BK कुसमित, BKMN कुसुमाउध, B उदौ, K उदे, M उदय (for ओटि). BKNU छत, NP बी (for तिहि). U तह (ditto). BK थिय, N थोय. U थोउ, B चीन. N तनु, JU read the first two lines as follows: पेष खेक रंष पंति (पंत) परिफूलित। वदइ नारि खनि खनि (खन खन) वचन. but U in the comment gives also the common reading, J सुत (for कन्त), NP किंसुक कहियउ. M कहे, N कहिउ .

वणि वणि मालणि केसर वीणति

भूली नख प्रतिबिम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि

डिगमिग पाय वाय क्रोध डर ।

हालियो मलयाचल हिमाचल

कामदूत हर प्रमन कर ॥ २५८ ॥

तरतौ नदि नदि उत्तरतौ तरि तरि

वेलि वेलि गलि गलै विलग ।

दिखण ह्रंत आवतौ उतर दिसि

पवन तणा तिणि वडै न पग ॥ २५९ ॥

केवड़ा कुसुम कुन्द तणा केतकी

सम सीकर निरभर खवति ।

ग्रहियो कन्धे गन्ध भार गुरु

गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७ । BJKMU तस, KPU कुसुम, BKN वनि वनि, J वन वन, BJP मालिणि, BKMN केसरि, JP वीणत .

२५८ । M सोभित (for सभिन्न). BJ भेट. MU सक्ति. N मंजि, BJKMNP डमम, U डिगिमिगि. B पाउ वाउ. J पाद वाद. K पायो वाया, NPU वायु. JU क्रुड. KM क्रुध. P धर (for डर). NP हालिया, BMU मलयाचला. BM हेमाचलि, J हिमाचलि, K हिमालद, P हेमाचल. K कामेत, NP हरि, JK प्रमन, N करि .

२५९ । BJKMU गलि गलि विलग. BN दक्षण, JPU दक्षिण. M दक्षिण, K ऊँती, M ऊता, (NP) ह्रंतउ, J चावतां, N जनरि, U उत्तर, M पवन, B न न वडै (for तिणि वडै न), J ति न वडै (ditto), K तहीं न वडै (ditto), M नवि वडै (ditto), BJK पग. U पगि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम. JM कमल (for कुसुम), B(J)KU तयो, ALL यम, JK निरभरि, U निर्भर. ALL खवति. B कांधे, K कांधद, N पंधि, P पंधे, U कांधद, BM गुरु, JK तिण .

लीयै तसु अङ्ग वास रस लोभी
रेवा जलि कित मोच रति ।
दखिगानिल आवतौ उत्तर दिसि
सापराध पति जिम मरति ॥ २६१ ॥

पुछपवती लता न परस परमूके
देतौ अंगि आलिङ्गन दान ।
मतवालौ पै ठाहि न मगई
पवन वमन करतौ मधु पान ॥ २६२ ॥

तोय भरण छँडि ऊघसति मलय तरि
अति पराग रज धूसर अङ्ग ।
मधु मद खवति मन्दगति मल्लपति
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण ग्रन्थ ग्रहित गिलि गरल उगलित
पवन वाद ओ उभै पख ।
सोखँड सैल संजोग संजोगिनि
भणि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लीधै, K लीधी, J लीइ. M लै. BK तस, JKNU वास अंग, JK जल, JKMNPU कत, M मोच. NP मोच. K रति. (MN) दखिगानिल, PU दखिगा°, N आवतइ, BKU उत्तर, M दिस .

२६२ । J परसपरि मूके. NP परसपर मूके. U परसर मूके (for न परस परमूके), B देयतौ, U देतु, BK अंग, M मतिवालौ, KN पग, MU पाय, P पय, JU ठाइ, KM ठाँइ .

२६३ । BM तोइ भरणि (M धरणि). BJM छँडि, B ओघसति, JNPU ऊघसत, K ओघसत, B मलै, K तर, NP तइ, U अंगि, BKMNPƯ अवति, BNU मलपति, J सहिपति, K मदोमत्त, (M)NP मदोमत्त .

२६४ । K ग्रहित गलि. JU ओगलित, U पवण, NPU उभय, N पवि, P पच, JM ओखँड, BK सयल, M सरल. NP सैल, JKU संजोग, NP संजोगि. JKPU संजोगिनि, K भणै. KU विरहिणी, KMN भख .

रितु किह्दि दिवस सरस राति किह्दि सरस

किह्दि रस सन्ध्या सुकवि कहन्त ।

वे पक्ख सूध ति विज्जं मास वे

वसन्त ताइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल वसंत सारिखौ अहो निमि

अकण अक न दाखै अन्त ।

कन्त गुणे वसि थायै कन्ता

कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ

पुहप ई ओठण पाथरण ।

हरखि हिंडोलि पुहपमै हिरडति

सहि सहिचरि पुहपाँ सरण ॥ २६७ ॥

पौटाडै नाद वेद पग्गोथै

निमि दिनि वाग विहार नितु ।

२६५। BN रति, JKMU रिति, B कहिनि, J किहिस, KMU कहि, N कही, B दिवसि रसि. KNU रस (for 1st सरस), B कहिनि, KN कहि, M किह, B रस (for 2nd सरस), B किही. K कहि, M किहे, BJMN कहन्ति. N विज्जं (for 1st वे). JNPU पप, JU सुध, B त, K [ति], B वसन्ति. BMN वहन्ति.

२६६। BM वसन्ति, (B)KM सारिषा, J सरोष, BK अकै अक, JM अक अक, N अकणि अक, U अकां अक, J वस. B थिय, J(M)U थई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J वश. B थिय, JU थयउ, K थोथौ सु. M थयो, N थाइ.

२६७। JKNPU ग्रह, BK तणि, J पुहपति, M पडपित, BKM ग्रहणा, J ग्रहण, B पोहप ई, J पुहपु ई, K पुहप हो. M पडप ई, NP पुहप सु, B ओठणि, J ओठणि. BJM पाथरणि, JK हरष, JMU हीडोल. K लै. N लइ. M हीडति. U हींचति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर. BJMNP सरणि, K सरणि.

माणग मैण अणि विधि माणै

रुकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिणि प्रीति पसरि मन अवसरि

हाइ भाइ मोहिया हरि ।

अङ्ग अनङ्ग गया आपाणा

जुड़िया जिणि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत थिया वासुदे

प्रदुमन सुत पित जगतपति ।

सासू देवकी रामा सुवह

रामा सासू वह रति ॥ २७० ॥

लीलाधर ग्रिहे मानुखी लीला

जगवासग वसिया जगति ।

पित प्रदुमन जगदीस पितामह

पोतौ अनिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि थाकौ कहि

नाराइण निरगुण निरलेप ।

२६८ । N नी'द (for नाद), M निष, JKMN दिन, BKNP नित, JMU निति, N मांषिग, BJMNPU मयण, KMU जेष, BK परि (for विधि), BJP रुषनिणि, U रुकमिण, BJKM रिति ।

२६९ । K अवसर तिण, J प्रसर, NP पसर, BKM अनुसरि (for 2nd अवसरि), KMNP हाव भाव, MU अंगि, M अंमंगि, KP आपणा, N आपपणा, K जिण ।

२७० । B वसुदेव, KMNU थया, BK वासुदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिमन, N प्रदुमन, K सो पिता, J जगति', N जगण', NP राम मछोदर रुकमिणि सासू, K रिति ।

२७१ । BJKM ग्रहे, NPU ग्रहे, N 'वासिग, KM पिता, NP पुत्र (for पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पोतौ, JU पोचउ, KPU अनिरुध, M अनुरुध

कहि रुकमणि प्रदुमन अनिरुध का
सह सहचरिअ नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता स्त्री लिखमी
पदमा पदमालया प्रमा ।
अवर ग्रिहे असथिरा इन्दिरा
रामा हरिवल्लभा रमा ॥ २७३ ॥

दर्पक कन्दरप काम कुसुमाउध
सम्बरारि रतिपति तनुसार ।
समर मनोज अनङ्ग पञ्चसर
मनमथ मदन मकरध्वज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक
विगत चतुरजुगविधायक ।
सरवजीव विसवक्रित ब्रह्मसू
नगवर्ग हंस देहनायक ॥ २७५ ॥

२७२ । BKU कहिसि, P कहसि, BJKM नास, BK [जसु], J यस, P यासिउ, N कहिया. BK कहि कहि, BKMNPu नारायण, M निर्गुण, P निगुण. U निगुण, J निसेप, P निसेप, N कृष्ण (for 2nd कहि), BJPU रूपमिणि, B प्रदिमन, J(M)U प्रद्युमन, K प्रदमन, J अनिरुध, KPU अनिरुध, M अनुरुध. B सहचरिहै. J °रिहइ, M °रिहि, N °रीयइ, P °री, U °रीहै. K सवरतहै (sic) .

२७३ । BJKNPu स्त्री, B लषमी, NP लषिमी, JPU पद्मा पद्मालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर. BJM ग्रहे, K ग्रह, NPU गृहे, JKMNPU(उ) अस्थिरा. K इंदरा .

२७४ । JMPU दर्पक कंदर्प, K कंद्रप, ALL कुसुमाउध, BK तनसार, JU सार, JPU मन्मथ, JKNPU मकरध्वज .

२७५ । BK(M) चतुरथ स चतुरवरण चतुरातम, U चतुर्वर्ष चतुर्षु चतुरातम, J चतुरर्थ चतुर्वर्ष चतुराण. NP चतुरातम. BK विग्य, J विग्न, U विग्न (for विगत), JU चतुर्युग°. KMPU सर्वजीव, N सर्वजीव, BK विस-केत, JM विसकेत, NPU विसकन, BJNU ब्रह्मसू, K ब्रह्मसूत्र, MP ब्रह्मसू, K देहहंसनायक

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिपा मति ।
सिद्धि त्रिद्धि सुचिता रुचि सरधा
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपज करता ग्रिह मङ्गुह
ग्यान तणी पञ्चमी जु गालि ।
मदिरा रीस हिंसा निन्दामति
चारे करि मूंकिया चंडालि ॥ २७७ ॥

हरि समरण रस समभरण हरिणाखी
चात्रण खलु खगि खेचि चठि ।
बैसे सभा पारकी बोलण
प्राणिया वञ्छि तो वेलि पठि ॥ २७८ ॥

सरसती करिछ खी ग्रिहि मुखि सोभा
भावी मुगति तिकरि भुगति ।
उवरि ग्यान हरि भगति आतमा
जपै वेलि ताँ ओ जुगति ॥ २७९ ॥

२७६। B सुरसती, K सरसती. BKM कान्ति. JNPU कांति छपा, 'K सुकपा, B रिधि विधि. J विधि बुधि रिधि, K च्छि विधि. M रिधि निधि त्रिधि, NPU दृढि. BKM रुचि. NU सुचिता, JNPU अदा, M अषा, JPU मर्यादा, K सरयाद, M सजादा. N मर्जादा .

२७७। BKM सुपह. JM ग्रह. KNPU गृह. NPU संगृह, J गानि, K गांन, NU ज्ञान. J तणीजु, U तणीज, JKU [जु], B गांणि तिषिहीज पंचमी गालि, JU निंया°, M निंयामद, BJM मूको

२७८। M सुभिरण. K [रस], N जस (for रस), M हिरणाषी. पत्र. KMNPU वेच, B बभा, U बोलणि. (BM)PU वंछद. BK(M) त, J ति. N तउ, U तो .

२७९। ALL श्री, BJNPU गृहि, K गृह. M ग्रहि. KMN सुष, P शोभा, NU सुकति, K सुकरि (for ति°), JK भगति, N उदरि, J भगत, JU जपे, B त्यां, JK तो, M ताद .

महि सूई खट मास प्रात जलि मञ्जे
 आप सपरस हर जित ईंद्री ।
 प्रामै वेलि पडन्ताँ नित प्रति
 त्री वञ्चित वर वञ्चित त्री ॥ २८० ॥

ऊपजै अहो निसि आप व्यापमै
 रुकमणि क्रिसन सरीख रति ।
 कहै वेलि वर लहै कुंवारी
 परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूत्रि पोत्रे पड़पोत्रे
 अरु साहणि भग्डारि इम ।
 जग रुकमणि हरि वेलि जपन्ताँ
 जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अक अक प्रति
 विमल मङ्गल ग्रिहि अक वगि ।
 अणि कवण सुभ क्रम आचरताँ
 जाणिगै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK सीइ, N सुचे, P सुइ, U सुई, J प्राणन (! for प्रात), JKMNPU जल, N संजइ, NP सपरस, B [हर], M ऊइ (for हर), M पदंति, NP जपन्ताँ (for पदन्ताँ) नितु, JU अपर सपरस जितेंद्री (०द्र) अरु । वेलि पडत (०दंती) नित : नित्य । प्रति जीवेंदक । वञ्चित (वञ्चित वर) पामइ बी विचिच, K सुत्री सुवर तिम सुवर ली ।

२८१ । BK आपमहि (for ०मै), B वषमणि, JP वषमिणि, N रुकमणि, U ०मिण, KU लसन, M लखण, N क्रिसन, U सरीस, J कहत, JU कुमारी, J पूच, M पुच, BKP साहाम, N सभाग

२८२ । BP पूत, JM पुच, KNU पूच, BJKM अर, B सांदिधि, J(M)PU साहण, K सादिण, N साहण वाहण, JKMNPU भंडार, BK जन, BPU वषमिणि, BCU पदंताँ (for जपन्ताँ), BK जगि पुड़ ।

२८३ । K थोक (for कोइ), B कहति, JM कहत, K कहंत, B अकै थोक, J अकिं थोक, N अक कहइ अकां प्रति, P कहइ थोक थोकां प्रति, BK ग्रहि,

चतुरविध वेद परणीत चिकितसा

ससत्र उखध मंत्र तंत्र सुवि ।

काया कजि उपचार करन्ताँ

ऊवै सु वेलि जपँताँ ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव अध्यातम

पिंडि प्रभवति कफ वात पित ।

त्रिविध ताप तसु रोग त्रिविधमै

न भवति वेलि जपँताँ नित ॥ २८५ ॥

मन सुद्धि जपन्ताँ रुक्मणि मङ्गल

निधि सम्पति थाइ कुसल नित ।

दुरदिन दुरग्रह दुसह दुरदिसा

नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU गृह. M पिह. N गृहि. KU खेण. N इणि. N प्रमाण (for कवण). KPU शुभ. BKN करम आचरइ. M आचरोति. J जाणीइ. U जाणोखे जु. K जपंत .

२८४ । B ०विधि. JKNU चतुर्विध. ALL प्रणीत. B(M)N चिकित्सा. JKPU चिकित्सा. JKU शक्तीषध. J शुवइ. K सुइ. N सवइ (for सुवि). J कलि (for कजि). U उपकार. J ऊवि. K सो. BJKM जपंति. N जपंत. J ऊवइ. K ऊय. M ऊवै .

२८५ । BPU ०भूतक. K भूत. B ०ईव. B पिंडि. JKMNPU पिंड. JK त्रिविधि. M त्रिविधि. B तस. N त्रिविधि रोगमय. J त्रिविधिमइ. M त्रिविधिमै. भवंत. BM जपत. JKN जपंति. BK place this stanza between st. २८२ and st. २८३ .

२८६ । B सुद्धि. J शुध. K सुइ. MU सुध. BJPU रुक्मणि. M निध. NP नव निधि. K थाये. U थायइ. NP [थाइ]. KU कुशल. M निति. B दुरदसा. J दर्शना (sic ?). KP दुरदशा. M दुरिदसा. U दुईशा न्हासइ. P दुसुपण. JU दुसमन (for दुसुपन). JMU दुरनिमित .

मणि मन्त तन्त बल जन्त अमङ्गल

थलि जलि नभसि न कोइ छलन्ति ।

डाकणि साकणि भूत प्रेत डर

भाजै उपद्रव वेलि भणन्ति ॥ २८७ ॥

सन्यासिअे जोगिअे तपसि तापसिअे

काँइ इवड़ा हठ निग्रह किया ।

प्राणिया भवसागर वेलि पठि

थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं

व्रत किं दानासम वरणा ।

मुखि कहि क्रिसन रुकमणी मङ्गल

काँइ रे मन कलपसि क्रिपणा ॥ २८९ ॥

वे हरि हर भजै अतारु बोलै

ते ग्रव भागीरथी म तूँ ।

अेक देस वाहणी न आणाँ

सुरसरि समसरि वेलि सूर् ॥ २९० ॥

२८७ । B मिणि, KM महि (for मणि), U वलि थंच, JKN थल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU शाकिणि .

२८८ । BM सिन्यासिअे, N अेता (for इवड़ा), JMPU प्राणी, N प्राणीयाँ, K °सागरह, N °सागर, JKMPN पार, B तरि पारि (for ऊतरे), K तर पार (ditto), M तरि पार (ditto), J ऊतरइ .

२८९ । N ज्याम जोग, B ज्याम, दान आत्रम, JKMPN °त्रम, BJKN वरण, KMPU मुष. JMU करि (for कहि), KMPU कसन, M कष, N क्रिसन, BJU कपनिथी, BM कलपै, JKU कलपिस, B क्रिपण, KMN कपण, JPU कपणा .

२९० । N बि हरि हरि, BM बोडै, J बोडइ, K बोडे, B(K) थवि, JU थंबु (for ग्रव), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU वाहिनी, B(K) आणाँ, M आणी सुरसुरि .

वल्ली तसु बीज भागवत वायौ
महि थाणौ प्रियदास मुख ।
मूल ताल जड़ अरथ मण्डहे
सुथिर करणि चडि काँह सुख ॥ २६१ ॥

पत्र अक्खर दल दाला जस परिमल
नव रस तंतु त्रिधि अहो निसि ।
मधुकर रसिक सु भगति मञ्जरी
मुगति फूल फल भुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवल्लि चत्र ।
प्रकटित प्रियमी प्रियु मुख पङ्कज
अखराउलि मिसि थाइ अकत्र ॥ २६३ ॥

प्रियुवेलि कि पँचविध प्रसिध प्रनाली
आगम नोगम कजि अखिल ।

२६१ । BK(M)N वैली, BKM तस. JK इयु°, NU इथी°, P प्रथी°, KNPU सुष, BM माँडहौ. B सुषड, K सोथड, M सुथड, J सुथरि, B कबधि, KM करण, BJ चडि, B सुधि.

२६२ B प्रति, JKMPU अक्खर, B प्रत (for दल), J यष, B तंति, K मातु (sic! for तंतु), BM बधि, JKU विधि, N वधि, P वडि, B सुकवि (for रसिक), J ति (for सु), K ते (ditto), U तु (ditto), B अरथ (for भगति), N मुकति, M भगति (for सु°).

२६३ । BN °वेल, P °वलि. B किना (for वलि), B समवेल, JPU °वल्ली, N °वली, JKP चिच, N विचिच, B प्रघटित, J परठित, KNP प्रगठित, M प्रगडत, BPU इथिमी, J इथमी, KN इथनी, B इथ, J प्रियु, KNPU इथ, M प्रिय, BMP अखरावलि, JKNU अक्खरावलि, B थिय, K थाथै. N ली (for थाइ), P मिले (ditto).

सुगति तणी नीसरणी मण्डी

सरगलोक सोपान इल ॥ २९४ ॥

मोतिअे विसाहणे ग्रहि कुण मूँकै

अेक अेक प्रति अेक अनूप ।

किल सोभण मुख मूँक वयण कण

मुकवि कुकवि चालणी न सूप ॥ २९५ ॥

पिण्ड नख सिख लगि ग्रहणे पहिरिअे

महि मूँ वाणी वेलि मई ।

जगि गलि लागी रहै असै जिम

सहै न दूखण जेम सई ॥ २९६ ॥

भाखा संसकित पराकित भणताँ

मूँक भारती अे मरम ।

रस दाइनी सुन्दरी रमताँ

सेज अन्तरिख भोमि सम ॥ २९७ ॥

२९४। B °वेल, BJKMU °विधि, JKNP प्रसिड, U °दि, J प्रणाली, N परनाली, J निर्गम, M विगम, N निरगम, J असीयत (for मण्डी), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरग (for सरगलोक), M अनयअेकयग (ditto), JKNPU स्वर्गलोक .

२९५। NP मोतीयाँ, B विसाहणे, M °णो, NP °णड, B कर (for कुण), B मूँका, P मूँकि, BJKMU कलि (for किल), U मुँक, B कुण (for कण), NP किल सुष मुँक वयण सोभण कण, N साकवि, U चालिणी, M कि (for न .

२९६। B पंडि, JKM पिंड, N पो'डी, PU पिंड, BM लग, P गहणे, BJMU भूषणे, K भूषण पहिरिद, M मो, J वेल, B मै, JU मइ, U लागि रहि, B मै, JKU सइ, M सही .

२९७ B भाषा पराकृत सहकृत, M भाषा प्राकृत सहसकृत, KN संसकृत, PU संस्कृत, JKNPU प्राकृत, BK भणताँ, J भणताँ, N भणिताँ, M भारथी, BJPU दाइनी, K रहंता सेजइ अंतर, JU अंतरद, NP अंतरीष, B भोम, JK रुम, PU भमि

विवरण जौ वेलि रसिक रस वञ्छौ
 करौ करणि तौ मूझ कथ ।
 पूरे इते प्रामिस्यौ पूरौ
 इअ ओछे ओछौ अरथ ॥ २९८ ॥

जोतिखी वैद पौराणिक जोगी
 सङ्गीती तारकिक सहि ।
 चारण भाट सुकवि भाखा चित्र
 करि अकठा तौ अरथ कहि ॥ २९९ ॥

ग्रहिया मुख मुखा गिलित जग्रहिया
 मूं गुण आखर अ मरम ।
 मोटा तणौ प्रसाद कहै महि
 ओठौ आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
 मो पखिटा वीनती मोख ।

२९८ । B वैल, M रसि, U करण, B कहण (for करणि), K वरण (ditto),
 B जो (for तौ), M त, JU मुंझ, M पूरै, J इत, KNP इतो, B
 अरथ (for इवे), U ताइ (ditto), J प्रामिस्यउ, K प्रामीसी, N प्रामि-
 सिउ, U प्रामिसउ, B प्रामिसे पूरे, NP ईयां, B अर (for इअे), JK
 अर (ditto).

२९९ । JKNPU जोतिषी, KU वैद, N वयद, BJN पुराणिक, K जोषी
 (for जोषी), JKNP तारकीक, M तारकी, U तारकिक, J चत्र, M करे,
 U करइ, P अकठा, K अकठो त, JM [तौ] .

३०० । N गलिया (for ग्रहिया), P गिलीया (ditto), BM मुषि, M गलित,
 BNP उगलिया (for जग्रहिया), KM मै, NP नइं, BN गषि (for
 गुण), MP गषि (ditto), K गष (ditto), M अखर, BKM मोडां,
 NP अउ अइठउ आतम अधम, B सम

अन्हीणा तुन्हीणे आया

खवण तीरये वयण सदोख ॥ ३०१ ॥

रमतौ जगदीसर तणी रहसि रस

मिथ्या वयण न तासु महे ।

सरसै रुकमणि तणी सहचरी

कहिया मूं मै तेम कहे ॥ ३०२ ॥

तूं तणा अने तूं तणी तणा त्री

केसव कहि कुण सकै क्रम ।

भलौ ताइ परसाद भारती

भूंड़ु ताइ माहरौ भ्रम ॥ ३०३ ॥

रूप लक्खण गुण तणा रुकमणी

कहिया सामरथीक कुण ।

जाइ जाणिया तिसा मै जंपिया

गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस यस, U करि, BJ सूं, M सु KN पंडितां B वेनती, K अन्ही-
णाय, M ंणा का, U ंणाचं BP तन्हीणे, JU तुन्हीणइ J आवीया,
B खमण, JNP वयण, M आवणि, KU अवणे, K तीरये, M वैण, JU
वयण (for वयण) .

३०२ । KU जगदीस B तणा, N रहसि B रसि, J रेण, B तस, J तस, K
तास महि, B सरसति, BM वयम ण, JP वयणिणि, U वयभिण, BJNPU
मइ, B तिन्ह, J तिम, K कहि .

३०३ । B तूं, M तुण, J केसवि KMN कुण कहि, BJ तिकी (for 1st नाइ),
K प्रसाद, BKM भूंड़ु, JNP भूंड़ु, B places this stanza between
st. २९९ and st. ३००, and MN place it between st. ३०१ and
st. ३०२ .

३०४ । JNPU लखण, K लखण, M लखिण, B रूपमे लखिण बी तणा वयमणी,
M वयिणी, PU वयिणी, M कहिया इ कोर त तास कुण B जंपि
(for जाइ), KMNJ जाणिया जिस (for जाइ जाणिया), M inverts
the order of stanzas ३०३ and ३०४ .

राठौड़ राज प्रिथीराज री कह्यो ।

८३

वरसि अचल गुण अङ्ग ससो संवति

तवियौ जस करि खो भरतार ।

करि खवणे दिन राति कण्ठ करि

पामै खो फल भगति अपार ॥ ३०५ ॥



३०५ । J वरस, M अङ्गि. JNU ससि, M हु (for ससो), J संवत, M ससंत, P
.....न रस अगि व[क्त]रि (for ... अङ्ग ससो संवति), J जसि, M
प्रिय (for 1st करि), J MNU श्री M करै (for 2nd करि), JNU अवणे,
M अवधि, JU कंठ M करै कंठि पामै फल श्री, J फल श्री, U भगत,
BK omit this verse.

NOTES.

1. चार मङ्गलचार, "These four (auspicious names) form my *maṅgalācāra*." The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धश्च प्रयोजनं ।

चत्वारि कथनीयानि शास्त्रस्य धुरि धीमता ॥ १ ॥

2. किरि निखइ (*P*) चीचरै चीतारा प्रतइँ (*N*).

4. ताइ is in origin a plural neuter form of the correlative pronoun (Ap. ताई < Skt. तानि), which like the analogous form काँइ, काँई of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to ताइ is the form जाइ of the relative pronoun (Ap. जाई < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पायौ (*BKNS*) and छाघौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोखण of *BNPSU* for जु पोखण . The latter is the correct reading, not only because पोखण is a much better form than संपोखण, but also because the relative ज is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the Dhūdhārī comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै है सुकदेव आसदेव जइदेव आदिदे अनेक सुकवि ऊआ है पणि रीति सबही की बेकही

कै श्रीकृष्णदेव तें पहिलौ जु रुकमणीजी कौ वर्णन कीयौ सु या वासतें
जु शृङ्गारग्रन्थ कोजै तौ पहिलै श्री कौ वर्णन कीयौ चाहिजै (B)

शुकदेवो व्यासमुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव
इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिप्रश्नक-
प्रङ्गरादयः सर्वे ऽप्येकसंज्ञा इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव
स्तुतिं कृतवन्त आदौ भगवद्रूपवर्णने कृतोद्यमाः परं मया तावत्स्त्री-
वर्णनमतः क्रियते यतः शृङ्गारग्रन्थो ग्रथ्यते यदुक्तं शृङ्गारे स्त्रीप्रधानत्वमतो
मह्यं दूषणं न देयम् (U).

9. U reads जोइ हाँ for जोइहाँ in the 2nd line, and explains
it : हाँ इत्यकछादास्यार्थमन्त्रणे हे मुजन त्वं पश्येत्पद्याहारः ।

10. सिरहर, for सिरर (< Skt. शिखर), with insertion of र,
analogous to सरजल for सजल, सरधीर for सधीर, and सरजीन for
सजीन, for the last of which examples see *Vacanikā Ratana*
Singhājī rī Māhāsādāsōta n. 244.

11. ताइ. See note to st. 4, above. B renders the form
with तोधे राजा है.

12. नाम ताइ तस्या नाम (U). Here and elsewhere I have
used a vertical dash over the line to indicate a long vowel which
for prosodical reasons is to be pronounced as short. It is the
same sign which is used by native copyists to convert an आ
into अ, whenever by mistake they happen to write आ instead
of अ. Ex. : प्रकार, for प्रकार. In Old Western Rājasthānī poetry
in general, and Dīngāḷa poetry in particular, a long vowel
immediately followed by a short vowel is liable to be pro-
nounced as short.

13. ताइ तावन्मात्रम् (U), तितरौ (B).

ते as a feminine singular form of the demonstrative pro-
noun, is an Old Dīngāḷa form which is no longer found in
Modern Dīngāḷa nor in Modern Māravārī, where it has been
substituted with ता. It is, of course, identical with the general
form ते of Old Western Rājasthānī and Gujarātī. In our *Veli*
both ता and ते are used for the feminine singular.

14. बीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st 10, above.

चम्पहरि for चम्परि, with insertion of ह analogously to समहर for समर. Cfr. *Vacanikā Ratana Singhajī rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 38.

15. The meaning of the two first lines is clearly explained by U : श्रैश्वं बाल्यं तत्प्रसरे तनौ सुप्तं गतप्रायमिति तथा यौवनं न जाग्रतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पन्नः कियदारंस्थायी सुहिता सु वरोति सप्तप्रायो यथा वरिशब्द उपम्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रियम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Veli*.

20. दल फूल विमल वन is clearly and correctly rendered by B as : द्विवै वसन्त चायौ ज्यां वन फूलिजै है त्यां सरौर पूछो. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वने .

22. सु जु. Cfr. st. 19, 32, 46, 94.

कुमोदणि for कुमोदणि . For the weakening of u into a, due to the influence of the o in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhajī rī*. Cfr. also कुमकमौ, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनशब्देन चारणभाषया मुजङ्गसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Dīṅgaḷa.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शस्त्रं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्यते तद्विदेदमपि बन्धनं कृष्णस्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

शिरोषपुष्पाधिकसौकुमार्यौ बाह्व यदीयाविति मे वितर्कः ।

पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (U).

षण्, a survival of the old neuter singular of the Old Western Rājasthānī, used exactly in the same adverbial function as the षण् in *Vacanikā Ratana Singhājī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुअलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नोगोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लब्धपत्न्यानीवाण-सूर्याः (U).

28. हिव रुकमणी नी विद्या कहइ । आठ व्याकरण भणी अठारह पुराण जाणइ अठारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश कहइ शास्त्र जाणइ चारि वेद ४ भले १ आचार्यन्य २ व्याकरण ३ कन्द ४ जोतिष ५ पदमञ्जन ६ ओ षडङ्ग जाणइ षडङ्ग ६ चारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणो ओकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मति सूं जे माहिला अर्थ विचारियइ कहइ (P)

29. हरि निणि. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the हर at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme ?

वन्दे गवरि हर, अद्यापि होलिकानन्तरं कन्याभिगौरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पाँतरिया, बुझा विहीनौ जातौ (U).

माता इ. Here the pleonastic particle इ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ए as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माता as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरीहितो दमघोषनामा नृषामानन्दकरः (U). In the *Bhāgavata Purāṇa* Damaghoṣa is the name of the father of Siṣupāla

36. चन्देवरी is my emendation of the original reading which is given as चन्देरी by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माता इ instead of माता (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of 'न्दे' as equivalent to three prosodical instants instead of two.

37. संगि ऊषा ... देसपति. Cfr. प्रिथी सङ्ग लम्बा केई देसपती (*U-canikā Ratana Singhārī* ri. 20).

38. बाभे, from Ap. बभ्रहि < Skt. बभ्रन्, is the regular passive form of बाँधणौ, which in the modern language has gone out of use, it being substituted with the new form बन्धीजै. For the use of बभ्रर in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. बुधो, for कुधो, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु° into बु° was evidently made by the Poet only in homage to the rule of the *veṇasagāi*.

40. जोर is a word whereof the exact meaning is not clear. The Dhūḍdhārī commentary seems to take it in the sense of

“tent”: रङ्ग रङ्ग रा समियाना जभा किश है सोइ मानू वादल उषा, whereas the commentaries of *PU* explain it as a synonym of स्त्री “woman”: जोइ इतिस्त्रीपर्यायः स्त्रीणां प्रशामोज्ज्वलरक्तपीतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्ष्यते जलदपटलानीव पृथग्गवर्णान्यभ्युन्दानीव (*U*); जोइ कहता स्त्री ना रुन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदपटल मेघघटा किहाँ सामल किहाँइ उज्वल इमउ पञ्चवर्ण मेघरुन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण, नवीनमेघवर्षणसमयात्प्राक्मञ्जोवायुशुभाभदर्शनमिति (*I'*)

42. गावै करि मङ्गल. Cfr. गावै सुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै है, and *P* in the latter passage connects करि with सुखि and renders: सुखइ करी मङ्गलरूप गीत गावई. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *I'* under st. 155, namely: मङ्गलानि हत्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of “auspicious song,” but only “auspicious ceremony.”

मनै for मनै, the shortening of the initial syllable being required by the metre.

44. गलिवागो इतिविप्रः (*U*). The literal meaning of the word evidently is “he who wears the brahminic thread round his neck.”

वीर वटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण अव्यन्त उतावली थकी वाग वाग वचन कहइ (*P*)

45. म म करिचि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthānī and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जच, a Sanskritism well permissible in bardic poetry. Cfr. तच. st. 174, 244.

46. रहरह केर वच रही रच. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वच रही रच is not clear to me. I quote below the renderings of the three commentaries of *BPT*:—मारग मारग थे पय्यो आय विश्राम कियउ पय्य चालता रह्या (B); वटाऊ सर्व वासउ रहिवा भणी “रहउ रहउ” इम कचना पय्य वही रह्या (P); रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (U).

47. भौ इति सभयाश्चर्ये (U).

49. The commentary of U gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि कृत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जङ्गम तीरथ इति योगध्यानलीना योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्प्रति प्रत्यक्षम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेउर माहि गयउ माहिलो सभा माहि (P); पुरान्तः पृष्टं पृष्टं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (U).

53. पचिलौ, an adverbial adjective, i.e. an adjective doing function for an adverb (पचिलै. or पचिल्लै. cfr. the reading of N). For the use of adverbial adjectives in Old Western Rājasthānī see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्मात् कस्मिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows : हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किमर्थमिच्छागमः केन सह द्रव्यं तव कार्यमग्रे कुत्र परियासि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्त्रं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रश्नम् (*U*).

57. वाचत ... न वणौ, वाचयितुं न वणइ इति न शक्यत्वं संभवति (*U*), वचायइ नही (*P*).

कागल is rendered by the Sanskrit commentator with कङ्कलम्, a neologism not without interest.

58. अवरणसरण is understood as a compound by the commentaries of *BU* (अवरणसरण तुम्हारी विरद है *B*; हे अवरणसरण *U*), but *P* more ingeniously reads the two words as separate and understands : बीजउ सरण कोई नथी, i.e. to translate the text literally, "every other protection is without protection." Notice that *P* also reads तूँ जि instead of तूझ.

60. सालिग्राम सूद्र ग्रहि सङ्गुहि. सालिग्राम श्रीपरमेश्वर नी मूर्ति शूद्र ने घरे कोई उत्तम जनम दइ (*P*): सालिग्रामं गल्लकीनद्युत्पन्नं शूद्रग्रहे (*sic*) संग्राह्यन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *venasagāri*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *venasagāri*, I have discovered that these, far from having no *venasagāri* at all, have two *venasagāris*. In other words, the line is split in two, and each of the two parts has a *venasagāri* of its own. Thus in the present case

ब्राह्म forms *venasagāi* with बसुर, and बाग with बहि . The other examples of double *venasagāi* which I have found in the *Veli* are :

खीपति कुण सु मति वृम्भ गुण जु तवति (6).

सैसव तनि सुखपति जोवण न जाग्रति (15).

कोकिल कण्ठ सुहाइ सर (20),

पणिहारि पटल दल वरण चंपक दल (49).

कुमकमै मँजण करि धौत वसत धरि (81),

इम कुंभ अन्धारी कुच सु कञ्चुकी (90).

गजरा नवग्रही प्रौंचिया प्रौंचि (93),

चोर चकव विप्र तीरथ वेल (186).

मँ लोष . Strictly grammatically speaking, the reading हँ लोष of *BJKSU* would be more regular, as मँ is not a direct, but an oblique form. But the reading मँ is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western *Rājasthānī* and *Māravāri*, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes . . . etc.*, § 127) . Thus in modern *Māravāri* one would not say to-day हँ लोषी, but म नै लोषी . *P* renders accordingly : मुक्त नद लचनीरूप (*P*).

63. हँ, अहं सीतारूपा (*U*); हँ सीतारूप (*P*).

वेलहरण कहताँ समुद्र (*B*).

64. बाहरि करि “Rescue me!”, an imperative. The Sanskrit commentator renders : सम . . . बाहरिं यद्दयनायवसुनः पञ्चादालनोपायं कुरु .

बालोज for बालोच, the °च being probably changed into °ज only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *venasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of चिथा has its correspondence in the त् of आतुरी, and the र of राजि has its correspondence in the र् of विराजौ. This is not considered to be a breach of the rule of the *vēṇasagāī*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U) : दुखदाई (P) : दूसमन (B).

66. ते is understood by P in the sense of a causal conjunction (नीर्दं कारणर्दं) and connected with कहिजै, but it is evidently connected with लगन वेला. U renders : तस्य लगनस्य वेलाया अन्तरे जीणि दिनानि वर्तन्त इत्यवधेदर्शने (U).

आरात, a Sanskritism which is hardly justified in bardic poetry. U renders it with निकटम्, B with बाहरि, and P with समीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective इसी in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it *so* much ! They go *so* fast !" etc. Cfr. वहन्ती इसी (*Vacanikā Ratana Singhajī rī*, 21), and चलन्ता इसा (*Ditto.*, 23). In the present case, N renders the word with भलइ प्रकारर्दं, and P with भली परद. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for ईस्, the neuter form of इसी used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Āraṇa Lākḥō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणनैवमुक्तमस्ति सुयोवसेनो १ मेघपुष्पो २ वेगवान् ३ बलाहक एते कृष्णस्य रथे चत्वारो ऽश्वाः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येन्द्रियस्य चपलातिवर्जितं तेन रथः कीदृशो वहति यादृशं वानरसमं समुत्थकमथ च नइ मेघ पुच्छ इति नदीजलपूर-

समये यादृग् वद्वयथवा बलाहकानां वर्षाभ्याणां यादृशं यादृशं वेगवत्त्व-
मिति रथगतेराधिक्यं तत्र सारथिं दूरं कृत्वा स्वेच्छया त्रिभुवनपतिः
स्वयं रथं खेटयितुं लभ्यो ऽतो ज्ञायते घरा पृथ्वी गिरयः पर्वताः पुराणि
मार्गनगराणि श्रीकृष्णसंमुखं समागच्छन्तीव महति जन अभ्यागतवति
संमुखमागमनं महत्वप्रदानमनयोक्तव्या वेगवत्तया रथस्य निर्गमो ऽवगन्तव्यः
(U).

69. जिम “So that, in order to.” For the employment of
जिम as a final conjunction in Old Western Rājasthānī. see
Notes...etc., § 111.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां
कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं
प्रतीतम् (U).

72. महन्नि is evidently a feminine substantive, the object of
कही, and I identify it with Gujarātī माहिनी, f. “Information,
particular knowledge.” The commentators, however, prefer
to connect the word with मुखजण and to explain it as महत्तराः
स्त्रियः “respectable women” (U), or महत्तर लोक “respectable
people” (P). One need only look at the place महन्नि occupies
in the sentence, to understand that the commentators’ inter-
pretation is a grammatical impossibility. But the lack of
common sense is often one of the most conspicuous qualities
of Indian commentators, especially of those who wish to
make a display of their undigested erudition.

73. अचरिज को लाधै अरथ. Here लाधै is my emendation.
BKMNS read लाधौ which is untenable and has probably origi-
nated from a misreading of लाधै, whereas JPU read लाधा.
Also, most of the MSS. read कइ in the place of को. I do not
think there can be any doubt that the construction of the
phrase here is identical with the को अचरिज मनुहारि तथौ in st. 78,
and therefore लाधै अरथ is a genitive. But it might be understood
as a locative as well, the terminal *i* of अरथ being dropped to
form a rhyme with कथ. If the phrase लाधै अरथ is understood as

a genitive, the reading लाधा of *JPU* would be equally correct, the oblique in °è and the oblique in °ā being equally permissible in the form of *Ḍiṅgāla* in which the *Veli* is written. *U* renders the phrase with: बर्धेलके किमाबर्धम् (*U*).

74. अके उजाथर कल्हो अवाहा, जिके उजाथर संग्रामधीर ते साथइ बली जे कल्हे अवाहा अग्रेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (*P*): अके अद्वितीय उजाध[र]इ (*sic*) क° ओज संग्रामइ धीर ते साथइ लीधा बली जिके कल्ह संग्रामइ अवाहा अग्रेसरी कइ अथवा दुबाहा क° कल्हइ बली (*N*); एके ये ओजाथरइ (*sic*) इति संग्रामेधीरा: पुनर् अवाहा इत्यग्रेसरणयोग्या: खामिभक्ता: (*U*).

आखाडसिध कहताँ जिअे वि तीन वार संग्राम कीधा कइ किहाँ हारइ नही अहवा [सु]भट (*P*).

75. Notice the reading नाग रिख of *B.M.* It is obviously to be explained as a misreading of नागरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जना: (*U*).

77. आपपर इति परस्परम् (*U*).

78. राजा रै, a colloquial phrase which is to be completed with a substantive in the locative like घरै "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सोखावि सखी राखी आखे सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सोखावि राखी कइ ते सखी राणी प्रति इम कहइ कइ ...(*P*).

The last line in this stanza does not violate the rule of the *vēṇasagāṇī*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not नषी but अम्बिकातषी. Cfr. the similar case of मदन ची in st. 82, दाया लषि in st. 108, क्लिसन ची in st. 148, हरि सँ in st. 166, and नषी पारे in st. 192.

80. श्यामा चारँभिया सिणगर. Here श्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukminī, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

यदुक्तं श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा षोडशवर्षिकी ॥ १ ॥

या शीते चोष्णशरीरा उष्णे शीतशरीरिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of क्वक्वा, a word which some render with जतावला "quick" and others with ढीला "loose." The commentary of N gives both the meanings. I quote below the different comments to the last two lines in the stanza: सु किसी देखिजै है जैसे मखतूल कौ डोरौ तूटै है अर गुण मोती क्वक्वोहा कहताँ जतावला क्विटकि क्विटकि पड़ै है इसी सोभा देखिजै है (B); जाणे करि ढीना कहताँ निबलइ मकतूल पाट नइ गुण दोरइ क्वक्वोहा ढीला प्रोत प्रोया ते हाथ थकी कूटा तूटा पड़िवा लागी (P); अहमेवं जाने गुणमुक्ताः क्षीणैर्निर्बलैर्मकतूलगुणैः श्यामपट्टद्वरके क्वक्वोहा इति श्रियिलं प्रोताश्रुटिता इव पतितुं लभ्रा इव सादृश्य उत्प्रेक्षा (U); जाणे करि ढीना कं निबला क्षीण मखतूल ना गुण दोरा थकी गुणरूप मोती क्वक्वोहा कं ढीला प्रोया थका अथवा क्वक्वोहा जतावला कूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ क्व (N).

84. कण्ठ कहताँ गलइँ पोत कहताँ वीड़ियउ बाँध्यउ जाणे
कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ अथवा जाणे
करि हिमाचल पर्वत पाखइ यमुना वहइ इइ अथवा जाणे निश्चइँ
श्रीशङ्खधर श्रीकृष्णइ समइ भागि विचालइ अेकइ आँगुली भाल्यउ
प्रह्ल होइ (P).

85. जमुण फेण पावन्न जग, उत्प्रेक्षते जगत्पावन्या गङ्गायाः फेन-
युक्ता यमुना इव (U).

कुमारमग पिटदण्डउ आसू कातो री रातइ श्वेतदण्ड सरीखउ
(P); कुमारमार्गः स्वर्गदण्डक इवाश्विने कार्तिके मासि नीरजस्के गगने
श्वेतदण्डको दृश्यते (U).

86. अणियाला तीखा (BNP), literally “pointed.”

सिली सिली बरि, literally “on the hone of the collyrium-
pencil,” the former सिली being used in the meaning of शलाक
“the pencil used for applying collyrium to the eyelids,” and the
latter in the meaning of शिला “a hone.” N reads सिली सिली
बरि and explains : अञ्जनरूप सिली ऊपरि घसी सिली क’ श्री तेज चढाया (N).

जल वालियौ प्राणी दीधउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आँपणइ निलाड़रूप चन्द्रमायइ रोली नउ
तिलक कीधउ वली कलङ्क धूम बेउँ काट कहताँ रातपणइँ करी महा-
देव नउ चीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काण्डउ तीजउ
लोचन निर्धूम कीधउ आँपणा मुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामता-
रूप कलङ्क काण्डउ चन्द्रमा निकलङ्क कीधउ अे भावार्थ अेतलइ तिलक
भलउ वखाण्डउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of
this word. The commentators simply say that it is a term
for a part of a ratha, and P adds that the *vāṅkiyās* are found at
the two sides of the vehicle.

ताड़ङ्ग ताड़ङ्गयुगलं कर्णकुण्डले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word पड़ड़ "a wheel." The latter word is, of course, not derived from पेटक- but from Apabhramṣa पदच्छड (Cfr. Prakrit पदक्ष explained as रथचक्रम् in Hemacandra's *Deśināmamālā*).

90. कवच सम्भू काम कि कलह, जाणे महादेवजी कवच पहिरौ कै काम सौं जुध करिवा कै ताँई (B); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संनाहो धृत इव प्राकृतकविसमये कुचस्य शम्भूपमा प्रसिद्धा (U).

Notice the reading मन हरि आगै मण्डप मण्डे of B, which is explained: श्रीकृष्णजी का मन कै ताँई मण्डप कायौ कै जु मन आया बैसिसी (B).

बारिगह, बारिगह सन्दई तम्बू वस्त्र ना दोधा छइ तिहाँ तम्बू-यइ रजुआदि बन्धन छइ अनइ इहाँ कसादि बन्धन जाणिवउ पट-कुटीति बारिगहशब्देन चारणभाषयां तम्बूनाम (N); बारिगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कल क° मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकाउ विधइ विधइ आँपापणा स्थानक बाँध्या (P); तथा च वलयः श्यामपट्ट-सूत्रग्रथितो विधि विधि यथास्थानं निवेशिताः (sic) (U).

95. किमत्र, a Sanskritism bolder than जच and तच which are used by the Poet in other places. U renders: तेषां भूषणानां कविरच ग्रन्थे किं व्याख्यानं कुर्यात् (U).

96. मापित करल इति मुष्टिग्राह्या (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसोचक, which is not

evidenced by any MS. : उत्प्रेक्षते भावीसूचका अनागतभाग्याविर्भाव-
कथकाः सिंहराशौ ग्रहगणः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः
सिंहकटोसाम्ये सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशित्वस्याः
सिंहस्थाः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाञ्छितं
ददत अतः श्रोत्रणास्योत्सङ्गे निवेशनं भावीति महद्भाग्योदयत्वं
दर्शितमयमेकोर्थो द्वितीये ऽर्थे एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका
भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको
ऽतः कटो क्षीणा जातेतीदमपि विवर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-
मवगन्तव्यम् (U).

98. वली रुकमणोयइ नाकइ लटकतउ मोती दीधउ ते वखा-
णइ दधि वीण समुद्र माहि धी वणतउ रुड़उ जाणी लीधउ साख्यात
गुणमय मोती नउ दाणउ ससत आघउ पाळउ हालतउ नाक नइ
आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-
पुत्र तेह नइ सुखि भागवत पुराण शोभइ सुक सरोखी नासा मोती
सरोखी भागवत (P).

The Dhūḍhārī commentary reads सु सन (for ससन) in the
second line, and explains : समुद्र सोधि अर जु मोती लियौ थौ जु
वणतौ देख्यौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक बीड़ौ.....The Sanskrit commentator gives
two different interpretations of the sense of the last two lines,
but the second interpretation could hardly be taken seriously :
उत्प्रेक्षते वीटकरूपः कीरः शुक्लस्य मुखकमलस्य मध्ये खजात्या नाशा-
रूपया शुक्रा सह ब्रीडां कर्तुमुद्यतोस्ति करकमलस्यः शुक्रो मुखेस्थितना-
शाशुक्रा खेच्छया रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थे वामायाः
करे वीटकं शुक्लरूपं तस्य मुखकमलस्य जात्या करकमलरूपया ब्रीडते
इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डबा (N); पत्रभाजनम्, (U).

103. चकडोल सुखासन (P); प्रसिद्ध सुखासनादि (N); नरवा-
हयानम् (U).

तै, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the *Vikānerī*; standard *Māra-vārī* uses तिण, तिणि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वखयोग्यान् तुरगान् वेगवतो ऽध्वान् प्रथमं वितर्क्य ततो गृहीत्वा (U). Apparently, लाग is here used in the sense of "fit, suitable." (Cfr. Gujarātī लाग, "near to, close to; applicable; suitable, agreeable," Belsare's *Etym. Dict.*, p. 1002).

105. हिलवलिया कछताँ घणा ऊतावला है (B); गुणविस्तरा (P); बज्रसघनं विस्तृताः (U); हिलवलिया क० रुक्मिणीजी रा चकडोल आगलि पाकिल इतस्तत परिभ्रमणशील यथा घणुं विस्तरा कइ (N).

मद गुड़ित मद भरता (P). Notice the reading गलिन of *BKMN*. The reading गुड़िता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुड़न्ता.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of "towards, in the direction of." The form is, of course, a conjunctive participle from चाहणौ in origin, and carries the meaning of "desiring." The Sanskrit commentator literally enough renders with अनुलक्ष्योक्त्य, but the commentaries of *NP* mistake the real meaning of the word and explain it as चहुँ "four," namely "the four directions of the compass" (!).

The third line in this verse does not conform to the rule of the *venusaṅgāi*, and it would seem that the correct reading must be बैकुण्ठ किरि चञ्जोधावासी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपायौ तदि निकुटीषे in st. 110, निहि आप ही करायौ आदर in st. 168, जिम सिणमारि अकीधै सोहति in st. 228; and किरि परिवार सकल पहिरायौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctive

form, or in general with a word having more or less the character of a proclitical, the *venusagāi* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गौ चाळे in *Vacanikā Ratana Singhajī rī*. 170. 183. 187, 205. 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पखेर (N); बिजँ पासइ (P); परितः (U); पारस पाखाण [कौ देऊरौ] (B).

108. हाथा लगि. For the apparent violation of the rule of the *venusagāi*, see note to st. 79. above.

109. In the third line the MSS. NP read मन in the place of मति, and explain: आपणे स्वरूप मन सँ जोइवउ तिगँ चउथउ बाण थाप्यउ (N); आपणइ आपणउ स्वरूप जोइवउ (P). both explanations concurring with U's: स्वतः सुदर्शनेन .

लसणि अङ्ग मोड़णइ (P).

सच्च प्रपच्चः कृतः (U); उद्यम क्रियौ (B).

110. तह इति शक्तिः (U).

निकुटीये सूत्रधारिभिः (U).

113. साऊलि प्रकार (B); कूकरव ब्रँव सबद (N); कूकड़उ (P); कूकरवम् (U).

आलूदा सनद्धबद्ध यया (P), सञ्जीभृताः (U).

बऊरूप योगीन्द्ररूपाः (U).

114. लारोवरि लारोलारि (P), अणिजन्धेन (U).

नह खरता नर वरै नर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of **खर** "hard." Following the clue given by the commentaries, I should feel inclined to understand something like: "With the hardness of the (horse's) hoofs each man vies with the others (in speed)." But the use of an abstract like **खरता** in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ा घोड़ा नई नर नर नई प्रेरइ कइ (*P*); नखै: खरतरैख्यमनैरखैरानरं दन्वते प्रेरयन्ति स्मेति खखवेगाध्रिख्यदर्शनम् (*U*)

115. The third line in this stanza apparently does not conform to the rule of the *venasagāi*, but probably the Poet is not at fault, as he considered न सुणिजै as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective **नैड़ी** occurs, almost all the MSS. should read नै instead of नै, नई. The word is from Sanskrit *निकटकः, through Apabhraṃśa णिचडउ > णदडउ, and its correct form in Rājasthānī is नदडउ > नैड़ी.

117. कालाहणि कषणवर्ण (*A*): कषणवर्णमेघाभ्युदय- (*U*).

आड़ंग जाणी अन्धकार जाणी (*A*); लोही वरिसवउ जाणी (*P*): आडङ्गमिति वर्षणसमयं रुधिरमयमिव विज्ञाय (*U*).

बेपुड़ी वहै. Here **बेपुड़ी** evidently is only a feminine singular adjective, identical with the modern **बेवड़ी** "double," and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand **नदी**, namely "a double river is flowing, the one of water and the other of blood," but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands **वर्षा**, namely "a double shower is pouring", but this explanation is also far from satisfactory. The correct explanation is probably that given by the *Dhūdhārī* commentary, which understands the word **फौज** and explains: बेपुड़ी कहतौ वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो साम्हाँ छोइ तब कहै जु मेघ वरससो तैसे फौज पिण बेपुड़ी वहै सो जाणिजै रगत वरससी (*B*).

118 कुहकवाण दाख नी उखली बाँसे बाँधी (N).

गैगहण, गय हल्ली त्यां की गहणि ऊई गहण कहतां भीड़ ऊई (B).

The Sanskrit commentary thus renders the meaning of the peculiar Dīṅgaḷa terms occurring in the first two verses :
हथनालिहवाईकुहकवाणाः सर्वाण्यप्यातसबाजीलक्षणानि तेषां ऊविरि-
त्युच्छलनं जातं वीराणां सुभटानां हक्ताः स्वस्वबलवत्ताया वाटखरेण
प्रकाशनमभूद्यहणमिति रणभूमिः सूरैर्गृहीता (U).

120. असुभकारियो, कायर इम कहिवा लागे जे असुभकारियो
क° अकालइ असुभकारी उतपात उपनउ (N); तैर्जातमयं समयो ऽका-
लिकसमेतमेववटशुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चौमठि "the sixty-four (*yoginīs*)," but the Dhūḍhārī com-
mentator ignores the real meaning of the word and most fan-
tastically ascribes to it the meaning of "drops of blood": रुधिर
खेत माँहे अकठौ ऊँचौ कै अर उपरा जु रुधिर की बूँद पड़े कै थाँह
की जु ऊँची बूँद ऊँचलै कै सु चोटियाली कहावै (B). The correct
explanation of the word is that given by UP: कुटितवेणोका
विरलकेशाः (U); कुटे केसे (P).

चाचरि [रण]भूम्यङ्गणे (U); रणभूमिकायइ (P).

आमहै शस्त्रमोक्षविवादे (U); माहोमाहे हथियार बाहइ (P);
सस्त्र रा अउभइइ (N).

122. ततः प्रष्टजे संग्रामे रणाङ्गणे रुधिराणि रलतलिया इति
बज्जतरं चलितान्यतो योगिनीनां हस्तेभ्यो बज्जशः पतितानि पत्राणि
पानभाजनानि प्रवाहे वेगवत्तयाधोमुखानि जातान्यतस्तरीत्वा तरीत्वा
गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्ष्यते जलप्रवाहे बुद्बुदाकाराः पम्पोट-
करूपा इव ते ऽपि सम्भूता बज्जदृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पत्रा-
ण्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of U which I have quoted above, understand the second चषा in the second line in the sense of "vessel," apparently identifying

the word with **बड़ा**. Though the interchange of **ड़** with **ष** is not unprecedented in Māravārī (cfr. for instance the double form **रिषमल** and **रिड़मल**), I do not think the above interpretation is acceptable. In my opinion, the second **बषा** cannot be anything but a direct plural masculine from the adjective **बषौ**, connected with some word to be understood like “blows” or “men.” The latter interpretation is the one preferred by the Dhūdhārī commentator who paraphrases : **बषा हाथाँ छै बषा जोध पड़ा है (B)**.

123. **हल** in the fourth line is explained by *NP* (and apparently also by *U*, though this substitutes for it **हव** in the commentary) as an adverb meaning “quickly, immediately.” I wonder if the meaning of “plough” would not be preferable, especially in view of the fact that **बाहवियै** in the third line has no object, and the only object which can be understood with it is **हल** “plough.”

124. **विसरियाँ विसर** is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like : “after doing the ploughing,” but what the exact meaning of the two words **विसरियाँ विसर** is, I am unable to guess. Another difficulty is in the **खारी** in the second line, an adjective which, if it refers to **बीज** as it seems, ought to be in the masculine, and not in the feminine gender.

125. **सिरा हंस नीसरै सति**, जिहाँ खेती पाकै तहाँ सरा नीसरै सो अँ जोधा काँ सिर हंस नीसरै सोई मातुँ सरा नीसरै (B). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि फलानीव तत्रापि धान्याविर्भावे शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (U).

127. In all the MSS., the first line in this stanza falls short of two *mātrās*, but from the commentaries of *NP* as well as from a comparison with st. 128, where the phrase **खलै खलै** occurs, we may conclude almost with absolute certainty that

the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza: रामे सुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः कृतास्ते एव मेढीभूता यतः क्षेत्रगाहटनस्थाने मर्यादार्थं स्तम्भो रोपितस्य (sic!) नाम मेढीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं श्रेयति सति वृष्टस्थानीयवाजिपदैः सुष्ठुगाहटं कृतम् (*U*).

128. खेतो नीपजै तिहाँ कण आवै सो वडा वडा जोधा मारया सो ओही मानुं कण लिया भाजि गया। सो जाणे कणकण किया फौज का समूह भागा सो ओहीन नाज का गाडा खाँच्या भार खाँच्यौ जहाँ खलौ होइ तहाँ चुणिया नइ चिड़ी आय बैठै बलभद्र रै खलै खल कहतौ दुरजनौ ऊपरि गृभणी आइ बैठी मांस चुणै गृभणी चिड़ी ऊइ अरु मांस ही नाज ऊयै (*B*).

129. वडपरि ऊक्कजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराणउ "the god Yama." *U*, for instance, renders: हृदयाग्रन्यस्तखेटके गृहीतेषु परमुक्तलोहेषु ससु विरुद्धो यमो भूत्वा लभः ।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is भलाभली प्रियवी. The meaning is clearly explained by *U*: एकछादेको ज्यो ऽधिको भवति, namely "there is no good thing on earth than which there is not another still better." सति is, of course, सत्य "true." The proverb is still used in Gujarātī under the form भलाभली प्रियवी है, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. वेकावेक अकस्मात् (*NPI*).

131. विलकुलियौ रक्तत्वमाश्रितवान् (*L*); रातड़उ हूउ (*P*): रातउ हूयउ (*N*).

वेलखि वेलकं एड्डुस्थानम् (*L*); जिहाँ शर थापी खाँचीयइ ते वेलख (*P*).

अरणी शराग्रभागं पुष्टिं च (*L*)

133. सनसि लज्जया (U).

अखियात आश्चर्यकारी वात (NP); ख्यातिराश्चर्य ... स्तुतियोग्या
वार्त्ता चेति (U).

134. सोनानामी रुक्माभिधः (U), literally "he whose name
is gold (रुक्मा)."

क्षिण्यै जीवि, an absolute locative. क्षणिके जीविते स्वाधीने
तज्जीविते (U); क्षणस्थायी स्वाधीन जीवतव्य जाणी नइ (N); थोड़ी
वेला जीवतव्य जाणी (P).

135. All the commentaries, except the Dhūdhārī com-
mentary, which has altered the original reading, agree in saying
that the meaning of this stanza is ironical (वक्रोक्ति).

137. The word हालिया in the third line seems to have
puzzled the commentators, for they all give different and absurd
interpretations of it. PU read हा लिया. N seems to understand
हालिया in the sense of अलग कीया हुँता, and [इलगाया in the sense
of पादा फिरी लगाया. If हालिया could be understood in the sense
of "were restored," the difficulty would be eliminated, but a
verb हालौ "to restore" is unknown to me. I quote below the
comment of U, which contains two different interpretations of
the passage: हा इति खेदमाकलय ये केशा अलगाया ऊँता दूरीकृता
आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा स्वहस्तेन शिरः प्रस्पर्श (sic)
आलीया इति धरित्रीभाषया पञ्चादत्ताः पुनर्नवीकृता इतिभावार्थो जयवा
हायी लीया इति देशभाषया प्रकटिता इत्यपि (U)

139. चाहै वाट जोइवा लागा (N); विलोकितु लग्नाः (U).

ओटे उच्चैःस्थाने (U); नगर बाहिर ऊँचे स्थानके (N); ऊटले
ऊँचे ठामे (P).

The second and the fourth line in this stanza are irregular,
in that they number thirteen syllabic instants, instead of four-
teen. In the *veliyò gīta* as used by Prithī Rāja, the second and
the fourth line always contain thirteen syllabic instants when
ending in a periambus (〰), fourteen when ending in a iambus

(ॐ—), and fifteen when ending in a trochee (ॐ—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit : कुशम्वली द्वारिकापुरी कुसुमेवांशिता कमलोत्करैः सुगन्धीकृता. namely: “they perfumed Kuśasthali with lotus-flowers (!).” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरिउं लहरी आनन्दलीलाः (U); सुखतरङ्ग कल्लोलरूप लहरि (N).

लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by U as लक्करे “in thy hand.” and by P as करि हाथइ “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < ऊपरि “over, above,” but the commentary of N understands it as पय “water”: पयवारि कहतौ धूपपाणी उवारइ तथा कोईक लूँगापाणी उवारइ इम पिण कहइ कइ (N). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (U); लगनदिन (N).

152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-
कारिमादि (P).

153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (U).

155. चाहै जोवइ (P); पश्यन्ति (U). Cfr. st. 139.

मङ्गल करि. Cfr. करि मङ्गल in st. 42.

156. आगलै त्रिया प्री चौथै आरंभि, त्रीन् वारान् चवस्त्रिकापान्त्र्यै
स्त्रीमग्रेसरी कृत्वा ऊतं ऊताशं प्रदक्षिणीकृत्य चतुर्थे आरम्भे ऽग्रे पतिः
पृष्ठे स्त्रीति विधिवद्विधाय विवाहः प्रारब्धः (U).

159. करेण, a Sanskrit instrumental, which is of course
quite an anomaly in Dīngāḷa. Cfr. the similar case of वानरेण in
st. 234.

160. सूध मणि is explained by the Sanskrit commentary
in the sense of शुद्धमानसा सुभक्त्या and connected with सहस्रफणि.
Obviously the explanation is wrong, for मणि here is not an in-
strumental from मन "thought," but from मणि "gem."

161. मँदिरन्तरि, खिणन्तरि. From the point of view of
Sanskrit grammar, the correct spelling of these two words
would be मँदिरान्तरि, खिणान्तरि, but in Dīngāḷa an ā resulting from
the contraction of two as in the middle of a word, is commonly
shortened into a when followed by a double or compound con-
sonant. The explanation of this fact is that the ā in such
circumstances, even if changed into a, remains always prosodi-
cally long, thanks to the lengthening effect of the consonants
following.

विचित्रे चतुर (NP).

162. किरणि, a feminine form for ordinary किरण "a ray
of light." The Dhūḍhāṛī commentator in rendering the pass-

age uses किरण, but as a feminine gender : स्वरज री किरण पसरो थी
सु सङ्गुड़ी (B).

163. द्रवङ्गित. All the commentaries, except the Dhūḍhārī commentary which does not explain the word, understand द्रवङ्गित in the sense of द्रविङ् “a thief, robber.” To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed द्रवङ्गित into द्रविङ् कि . I have no doubt that द्रवङ्गित has nothing to do with द्रविङ् “a robber,” but is a verbal form, *i.e.* a past participle perfect from द्रवङ्गणौ, a secondary form of द्रौङ्गणौ, द्रौङ्गणौ “to run, go forth.” My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्गुङ्गित corresponding to our द्रवङ्गित, and where there are also four subjects exactly as in our stanza, whereas if द्रवङ्गित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पक्षिणां पक्षौ बद्धावुडुतुमशक्यौ चक्रवाकयुगलम-
संधे इत्यमिलितं रात्रौ वियोगित्वाद्दहोनिग्रमपि प्रदोषे दम्पतीव मिलितौ
कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाग्रयोऽन्तर्भूता बहिः
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोभिः
(*U*).

166. कहे, a past participial perfect form equivalent to कहियौ. The existence of past participial perfects in °e in Diṅgaḷa, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °è, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पड़े, whereas I ought to have read पड़े, throughout.

168. जेहड़ि इति चरणाभरणविशेषम् (U). Cfr. Hindi जेहर /.

For the third line in this stanza, which apparently does not conform to the rule of the *venasagāī*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वौ (Hindi वह). The modern Māravāṛī form, for the feminine, would be वा.

171. घुङ्घटपटान्तरे कटाक्षरूपा दूयायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूत्रिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्त्रगुञ्जनविधिः (U).

174. पति पवनि प्रारथित, वायरइ करी नइ कीधउ कइ सुख नउ उपाय जेण (sic) अहेवी कीधी अतलइ ओकणजी वायु करिवा लागी (N); यथा पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *venasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the नी is a suffix. Cfr. the similar case of आकुलना in st. 176, चण्डिका in st. 178, चक्ररित in st. 198, कुंजुमे in st. 199, गुडलपण in st. 208, and सक्तिसंत in st. 221.

176. ऊह, a poetical license for ऊई, introduced only to effect a rhyme with the कुह of the fourth line.

धरि चखु लाज चक्षुषोर्लज्जा धृता अतो घुङ्घटादिकरण-
मिति चरणयोर्नूपुरध्वनिनिवारणं कण्ठे कुहुरवस्य निवृत्तिरिति निःसरत्वं
सर्वाण्यपि लक्षणाणि समुत्पन्नानि (U); कुह कुह अहेवउ कूजित
सबद सुरत माँहि हँतउ ते निवारण करे कं निवारणउ (N).

177. घणा घाति वल, प्रचुराण्यङ्गुलीवलकानि निविडं कण्ठे निक्षिप्य (U); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि
आँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (P).

178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-
खादुना (U).

कस कञ्चकबन्धनानि (U); कुच नी कस (P).

179. मनरखिन्ने मनोरुद्धकाभिश्चन्दोवर्तिनीभिः (U); मनमानी
(P); मन की राखणहार (B).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly," but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the *Dhūdhārī* commentator: त्याँद कौ (i.e. सखियाँ कौ) घेरो जुड़ रद्दो है (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. बिन्हे गण, वे सरोखा जाणवा (P); बिन्हे गिण क° ओह
वेउँ नैं यथायोग्य वसति गणवी (N); दयमपि गणयित्वा यथायोग्यं
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or निणि. Cfr. निणि in st. 202.

जामी यामिका यमनियमव्रतादिकतत्परा योगीश्वराः (U).

181. हरखि निगरभर, अत्यन्त हर्ष भरि करी (NP); आगन्द का
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्याः स्त्रियः (U).

नासफरिम अदाटत्वेन (U); अदाटत्वपण गुणइँ करी (N); सफरिम
पाखै (B).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साध्वि इति
वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन
चतुरशीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो
दिवसोदयो ध्रुवा भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फलैः कुसुमै-

वासा सुगन्धत्वं त्यक्तं ग्लानित्वाद् ग्रहणैराभरणैर्मुक्तामयादिकैः शीतलता
शैत्यं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः
वासप्रवासरोधनैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ ऋतुवर्णनम्.

गाढ घरा, पृथ्वी कठिना जाता (U); प्रिथी गाढ पकड़ौ कठोर
ऊई (B).

सूर राऊ किय जगत सिरि. Here some commentaries read राऊ and understand "road, track," and some maintain राऊ "the demon Rāhu, calamity." The Sanskrit commentator gives both the explanations: जगतो लोकानां शिरसि सूर्यो राऊरिवोत्पात इव
क्षतो मद्गादुःखावहो लगत्यन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः क्षतः
सर्वाङ्गान् मस्तके तपनं वज्रं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊअ अचरिज, केइक लोकाँ नइँ आसचर्य थयउ हा
हा कुण आकरउ तपइ ऊइ अथ[वा] अजुँ किंसीइक तपइ ऊइ (N).

त्रिच, in the fourth line, is used in the double meaning of
वृषराशि "the zodiacal sign Taurus," and वृच "a tree."

189. दलि मुगता आहरण दुति, द्युतेः कान्त्या आहरणे आनय-
नार्थे पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीकृतानि तत्पीठिका-
मर्दनेनाङ्गस्य तेजस्विता शैत्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा
पीठी ऊतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति
आहरण आणवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ हउ तेह सँ मिलि करि
आकाश मिसवणँ हउ वरिसवा निमित्त काला वादल थयाँ मेह वरसतइ
होइ [अ]न्यारो पद्द होइ जिम आसाठ नउ सूर्य घणुँ तपी करी
जे मध्याह्न कीघउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाणूँ

ह्रिवणं मध्यरात्रि ऋइ किण कारणइ नीजनपण कहतौ नित्यञ्जन (sic!) यको (P).

माघमासे यन्माऊटि हिमगर्भो जातः षण्मासावधित्तस्य संभूते-
स्तेन गगनं मधीवर्णं श्यामं भावि वर्षालक्ष्णं मिलितमाषाढस्य सूर्यो
वज्रतरं परितप्य यन्मध्याह्नं कृतं तज्जनैर्निरन्तरं मध्यरात्रिर्धनिशैव वर्तते
इति ज्ञातं कस्मान् नीजनपण इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं
प्रविश्य स्थिता अतः कोपि बहिर्नयाति तत्रैवंविधं प्रति मध्याह्नं महा-
निशातोप्यधिकं जातमिति भावः (U).

191. नैरन्ति प्रसरि निरधण गिरि नीभर, तत्र मासि निर्धना
गिरिनिर्भरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि, in the fourth line, apparently stays for किञ्च or किय
(कियौ), the past participle perfect of करणौ, and is connected
with दहन. Cfr. दहनं कृतम् (U).

193. Notice the readings ययौ वैरो (BM), and ऋउ बदरी (NP),
for किया किङ्कर in the third line. Seeing that the last is the
most difficult of the three readings, it is very probable that
it is also the original one. The Sanskrit commentator accepts
it and explains: मृगशिरनाम्ना सूर्यभुक्तानक्षत्रेण वायुं मुक्त्वा मृगाः
किङ्कराः कृता दुर्बलीकृता विह्वलतया इतस्ततो भ्रमणशीलाः (U).

194. हरि कं इन्द्र तथा हरि मेघ इन्द्रधनुखादिकइं करी तथा
भिन्नभिन्नवर्णइं करी अम्बहर कं आकास नइं सिणगारइ (N).

195. घरहरिया इति भूमिसिञ्चनकरो ऽभूत् (U); घरती सीं ची
(NP).

196. वरसतै दड़ड़ नड़ अनड़ वाजिया, प्रचुरधाराभिर्वर्षति मेघे
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा बाढं प्रादुर्भूताः (U).

197. विणु नीलाणी, a curious construction of the preposi-
tion विणु, in which it is doing function for a negative prefix or
particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were **अनीलाणी**.

200. धरायाः स्त्रियो धराधररूपे स्वामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्वह्निर्निर्गतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गैवाग्रे वेणीसमुदाय उत्प्रेक्षते त्रिवेणीसंगम इव प्रतिभासते (U).

दोनूं तटां जो नदी ऊलटि वही है सो जाणे चोटी विस्तरि है विथरी कहतां पृथवी जो स्त्री तिणें गुं धाराधर मेह जब भरतार मिलियौ तब चोटी विथर जाइ यमुना रौ जल स्वाम सो तो केस ऊया गङ्गाजी रौ जल सो फूल ऊया जहाँ त्रिवेणी होइ तिहाँ जाणे चोटी गुथी इही पृथिवी की चोटी ऊई (B).

201. घेघूंचे. Notice that some MSS. read **घेघूंचे**. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. **घेघूंचे** is at any rate confirmed by the Sanskrit commentary which renders : **घेघुञ्चितौ एकीभूतौ** (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of **पदल** (**पदलउ**, see *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 144), introduced just to make a rhyme with **महल**. The commentaries do not help to understand the nature of the word. *N* renders it with **अकरद**, and *P* with **अकरद अकरद ऊऊया**.

महाराज परमेश्वरस्य (U). For another instance of the employment of the honorific term **महाराज** to designate the Supreme Lord, i.e. Viṣṇu, see *Vacanikā Ratana Singhānī rī*, 244.

204. पाचि पाचिरत्नमय (NU) ; **पद्मरत्नमय** (P).

The MSS. *BK* read **मिखरि** in the place of **मिखर** and understand "peacock": **घराँ जपरि मोर बत्य करै है** (B). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with : उज्ज्वल धवला कीषा .

206. वयणा वयणि नवा नवा वचने करी (*P*) ; वचनेभूयो भूयो ऽहं व्याख्यास्यामि (*U*) ; वार वार वचनई करी वखाणीमि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the 'i.

209. The Sanskrit commentator thus renders the sense of the last two lines : पितृणामपि मर्त्यलोकः प्रियो वल्लभो लघुस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराशावर्थात्तुलाक्षते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्रौ समसमे भवतो यथा कश्चिद्वाजा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ द्वावपि कीदृशौ जातावित्याह दिनं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽमर्षतया लघुत्वं यातीव रात्रिः स्त्रीरूपालक्षणेस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवभावं प्रोत्पन्नभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना अर्थान्निरूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्वासमिषेण वयं द्वास्त्रिकावासिन इतिव्याजेन यदुक्तम् ।

ताम्बूलमग्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।

इक्षौर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं भुक्त-
राश्रिभिर्नवैर्नवैः पक्षाग्नैः सुगन्धद्रव्यादिभिर्वस्त्रैश्च निश्चिदिनं दिवारात्रौ
भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जाग्रतो जनिद्रो ऽभूत्तद्विधिना मासेषु मार्गशीर्षो भयं समागतो मिलितो यत्र जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवऊठिणी इति लोकोक्तिः (U).

• भीरि सखाई (P).

मौं टि आंखि ऊघाड़ो जाग्या (N).

217. सज्ज्ये is an instrumental-locative plural form from सज्ज "all, everybody," apparently used in the agentive meaning in connection with a verb like जाणियो, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain: सज्ज्ये क° सर्व पुरुषे सृष्ट्व[व] क° सर्व सधव आपणी स्त्री ना उर क° हृदयस्थल सरग क° स्वर्ग देवलोका तुल्य थया (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि स्वर्गतुल्यानि जातानीति कृत्वा पीडयामालिङ्ग्य स्त्रीनराः सुखं शेरते (U).

219. जण. The commentaries of *NPU* read जणि in the place of जण and explain: जेणि कारणि, येन कारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन आप आप मै . . . etc. रुक्मिण्या वरेण [च] खदेहं मनः परस्परम् अलुभाया इत्येवं ग्रन्थरीत्या निविडं बद्धे यथा शीतं विहितं दूरीकृतम् (U); हिवइ रुखमणी अनइ कृष्णइ आंपो आंप मइ माहोमाहि तनु शरीर मन स्युं अलुभाया काठी गांठि बांधी इखि परइ विहित शीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बीजउ (P). Notice the reading अतुर of *BJKM*. If the reading अउर is the original one, as I believe it is, we have here a proof that at the time when the *Veli* was composed, the vocal compounds अइ, अउ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage अउर were pronounced as अर, the line would become faulty and the rhyme would be destroyed.

223. पारथिथा क्रिपण वयण दिसि पवणै, प्रार्थितद्वयणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दद्वयेन तन्नाम्ना दिगुत्तरदिक् तस्याः पवनेन (U). For the peculiar sense of उत्तर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt : द्वारिकामध्य शीतः स्लोक इति लोके प्रसिद्धमेव (U).

225. उद्गच्छन्नेवाको ऽग्निरूपं कृत्वा दिवारात्रौ संध्याद्वये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं धूपं विधायारात्रिकामिषेण निजं शरीर-मुवारयति करद्वयेन भ्रामयित्वा तदधीनं करोतीव कथं दशसु दिव्वारा-त्रिकाभ्रामणं किं कृत्वा स्वं प्रतापं प्रतिहारीकृत्य शीतागमं निवार्य पञ्चात्स्वयं सेवितुमना एवं विदधातोवेत्येको ऽर्थो द्वितीयार्थे लोकाः स्तूर्याय प्रत्युपकारकृत आरात्रिकामिषेण निजतनूस्तदधीनान् कुर्वन्तीवेत्यपि (U).

226. कलसि कुम्भे (U).

ठरे जु द्रह कियौ हेम ठरु, हिमं ठरितमिति किञ्चिदूनीभूतं द्रह्मा ऋदाः ठरुहीकृता अकम्पनपराः कृता यतः कुम्भे शीतं च जर्जरम् (U); हेम पिण ठरुउ पाणी का द्रह निवाण ठरु कहतौ जामी नइ पालुउ थयउ (P).

227. रीरी इति बाढस्वरेण (U); ननन (P). Notice the reading रोरी of BJKM.

228. थोड़. Notice the reading थुड़ (for थोड़), which is found in the MSS. BK, and is also supported by the commentaries of NP where the word is explained as an equivalent of शाचा or प्रतिशाचा. Of all the commentaries, only U accepts the reading थोड़ and explains it as थोड़ "a little."

For the anomalous *vēṇasagāi* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagār*. रति is for रति, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भँगि कष्टनिवर्तनसमयादनु (*U*).

231. Notice the reading मधूक, for मधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB*: अथ च मधूकश्चक्षुमिषेण गलत्पुष्पतया वसन्तपुत्रः शिशुरूपो रोदतीव कथं यतो दलेषु मलयानिले लभे सति कल इति रोगविशेषः समुत्पन्नः कोट्टशे मलयानिले त्रिगुणे प्रसरति पानीयद्वेषे लम्ना यथा दधितो बालः कलितो भूत्वाश्रूणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु श्रवति सप्रसवं क्षरति रुदनरक्षणार्थं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (*U*) ; दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि रौ जु वाउ लागै तबही उहि बालक नूँ भूख त्रिस लागै कै जैसै त्रिगुण कहताँ सीत मन्द सुगन्ध मलयानिल लागौ सोई त्यौँही वसन्त जनमतही भूख त्रिसा लागी कै ओ जु भ्रमर बोलै कै सु ज्यौँ बालक रोवै कै त्यौँ वसन्त रोवै कै अर वनस्पती जु रस चूवै कै सु जाणे माता दूध सवै कै (*B*).

233. अजु, as I explain it, is only a poetical amplification of the relative pronominal form जु. The commentary of *N* renders it with अह जे .

वन्दरवाल् (< Skt. वानरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलो चोदणो).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि हृतवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णनाम्नी जाती पीत-

पुष्पा गुलाली इधत्पाटलवर्णा यत्र वसन्त आसन्नत्येक्षते सर्वोपि परिकरो
विविधवर्णैर्वस्त्रैर्यथायोग्यं परिधापित इव (U).

किरि परिवार .. See note to st. 106.

238. अनेन विधिना विधिवदधार्पणैः कृत्वा वसन्तो वर्धापितः सन्
भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-
स्तत्र गह्वरिया इति गर्वितैः पुष्पादिसम्पृद्धिमद्भिस्तुम्भैस्तुम्भैरिव फागं
दत्वोत्सापितो यथा बालहारा (sic) गानादि कृत्वा बालं रञ्जयति (U).

241. ल्हामि, घोड़ा नी ल्हामि घोटकशाला पायगह (N); लासि-
रिति मन्दुरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि
as a locative (तटे वृक्षादारभ्य U), meaning "the stem or trunk (of
the palm-tree)," and तरला as an adjective meaning "broad
(खूला)." The sense deriving from such an explanation is, no
doubt, satisfactory. but an adjective तरलो "broad" is unknown
to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राज्ञि जगत उपरि
जगहथ इति जगद्धस्ताः पञ्चावलम्बनानीव बद्धा इवास्माकं यो जयतु
तेनागन्तव्यमिति स्वगर्वपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवणहार लोक (NP); मेलगराः कौतुकप्रेक्षको
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभवेति भाषका अथवा यानं गति
तत्करा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालघर
इव पत्राणि ताडयन्त्यादिपर्णान्येव तालाः कांस्यमया इवाथारिभ्रष्टेन
काचिच्छटिकाजातिविशेषस्तस्या जल्पनं तन्नीस्वर इव वीणैव भ्रमरा
उपाङ्गि शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस् तीवटउघट
इति भ्रष्टेन तालविशेषस्तस्योद्घाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नृत्यनृत्येति शास्ता शुक् एवाथ
रसवञ्कः सारस इव कोविदो विचक्षणो लीलया [गतिकारको]
गानपरः खञ्जरीटः खञ्जनपद्मीवेति पारापतस्य दाटिर्गुटककथनं प्रगल्भ-
लागिर्भमरीस्फुरणवृत्त्या मूर्खनाविकरणं चक्रवाकस्य विहारो गतागतं
विदुरशिक्षितस्य वेषपरावर्तनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहताँ विस्तीर्ण लागदाट
पारेवा ल्यै है भाँति भाँति की जैसै नटवा संगीत की लागदाट ल्यै
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै है लाग दाट ऊँरमई दीँकी
अड़वाई तिरप उरप सुलप वाली मुरु उलथा पलथा ओ संगीत का भव
है (B).

246. The first line in this verse does not conform with the rule of the *venasagāri*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लिखति मरु or लिख तिमरु. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūdhārī* commentary adopts the former. I have followed the *Dhūdhārī* commentary, which seems to be right, not only on account of the *venasagāri*, but also because लिखति is a more satisfactory reading than लिख anyhow. Besides, the word मरु (मुरु) is found amongst the technical terms of the *saṅgītaśāstra* enumerated in the *Dhūdhārī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūdhārī* commentary: अङ्गणे क्कण्टनं जलं स्थितं तत्र भ्रमराः पिबन्ति ते कीदृशास् तिरप उरप तालस्वरभेदकारका इव चक्राकारो मरुदर्यादातूलकस् तिपरु मूर्खनाविशेषो ऽथवा तालभेदस्तं गृह्णन्तीति संभावना रामशरी खुमरी हे ऽपि चटिकाविशेषस्ते रटितुं जल्पितुं लभे उत्प्रेक्षते घूयामाठा चन्द्रास्ताल-हस्तकभेदास्तान् धरत इवाङ्गीकुर्वत (?) इवेति (U); आँगण माहे जल है सु पवन कौ प्रेरौ चालै है इहै तिरप उरप ऊँर मरुत चक्र कहताँ वाउ कौ चक्र वँतूलियौ इहै मरु ऊँरौ रामसरा (sic) बोलै इहै मानौ घूया माठा ऊँया खुँमरी बोलै है इहै मानों चन्दधुरु (sic) संगीत का सबद ऊँया (B).

248. पात्र, पात्रेण नर्तक्येव (U). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of P adds the following remark which helps to understand the simile contained in the last two lines: बल्यश्च वसरइ मन्त्र पडि देवता रइ सिरि पुफाँजलि नाँबीयइ (P).

249. उत्तर (< Skt. उत्तर) is understood by the commentaries of NPU in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Feli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūdhārī commentary ignores such a meaning, and simply renders: उत्तर वाउ असन्त कहताँ दुष्ट सु तौ उथापियौ दूरि कियौ (B). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीकृतः (U); उत्तरदिशि वायुरूप उत्तर नाकारइ करी असन्त दुर्जन नी परइ उथापियउ दूरइ कीयउ (P); उत्तरदिसिइँ वायुरूपइ नइ कर्ताइँ अङ्गीकार न कीधउ तिण वास्तिइँ उत्तर नाकारउ करी असन्त कं दुर्जन नी परिइँ उथापियौ कं दूरि कीधउ (N).

न्याउ, न्यायो ढग़ेरकः (U); न्याय नौ ढग़ेरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of N: चम्पक कं चम्पा नईँ वृत्तईँ फल मिसईँ लाखे कं लाखधरसूचक लखेखरी गृह जाणी दीपक कीध कं दीवा कीध प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि छत नउ दीपक करइ वृइ इति लोकोक्ति वली केईक केलिवृत्ते केलियत्र मिसईँ कोड़िद्रव्यसूचक कोड़िधजा कं कोड़िद्रव्य उपरि धजा फहराणी कं ऊँची लहलहती बाँधी अतलइ कोड़ि द्रव्य ना धनी घर उपरि धजाबाँधइ वृइ अतअव कोड़िधजा (N).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादिषु ग्रहणे डङ्कनं स्तोकं खादु-
मानं दीयते दण्डः सर्वथालुण्टनरूपो न दीयते कैरित्याह गानगारैः कलूसं-

चित्तैर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गगनामाकलय्य कर-
ग्राहिणः सन्तः परिभ्रता यत्र तत्रागता राजदेयभागग्राहिण इव समा-
गतास्तेषां तरवः क्षिप्तत इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपं
करं स्वामिदेयं भागं ददते (U); इहि वनस्पती नैँ कोइ डङ्कन देयै है
जैसैँ प्रजा नैँ सुराज माहे डण्ड नही है मवरित रूख है ओही तो
लेखागर ऊँचा भ्रमर हैँ ओही उगाहा ऊँचा अर भला भला फूलाँ कौ
वास ल्यै हैँ सु ओही हाँसिल कर लीजै हैँ (B).

254. वहे वहित्वा (U); वही (NP).

वेसन्नर, a poetical form for वेसानर < Skt. वैशानर "fire." The
commentary of P gives the following amusing etymological
explanation of the word: द्वेषनर सरीसृप अगनि (P).

भुरड़ीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पक्षि खग are synonyms, but the commentaries distinguish
between the one and the other by attributing to the former the
meaning of "big birds" and to the latter the meaning of "small
birds." I think the distinction is merely artificial.

बन्दि वन्दिभिर्भट्टचारणादिभिरिव (U); बन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओहि) found in BK,
which the Dhūdhārī commentator explains: कुसुमायुध कर्तार कामदेव
तेँ कै उदै करि केलि विलास खेल (B). The wording of the first two
lines does not seem to have met with the approval of all the
commentators. The Sanskrit commentator at least has substi-
tuted it with another reading, much simpler, to wit :—

पेखे ओक रूख पँति परिफूलित
वदै नारि अनि अनि वचन ।

The same reading is found in J. There can be no doubt that
the reading of the majority of the MSS. is the original one, and the
reading of JU is merely a later manipulation intended to make
the text more intelligible. I quote below the Sanskrit comment,
which explains both the readings, and also the comment of P
to the first two lines: नारीद्वयमेकां वृक्षपङ्क्तिं पुष्पितां समकालं वृष्टा-
न्यद्वचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं करोतीति किंशुकः
 ... अथ च विरहिण्योक्तमिदं पलाशवनं पलं मांसमश्नातीति पलाशो
 राक्षसरूपो दृष्टोप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित
 कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्येयम् ओटिर्
 आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीडा समुत्पद्यत अतोयं
 किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः
 (U); कुसुमायुध कामि नी ओटि कहतां आश्रयविशेष ठाँमइ अेक
 मूल्यउ वृक्ष देखी दोइ स्त्रीयइ अेक स्त्री क्रीड़ा करइ बीजी स्त्री खील
 प्ररीर थई ते कारण कहइ ... (P).

258. सभिन्न भिन्नः (U), भोनउ (NP) "wet. moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मचकुन्दाः
 केतक्यो रङ्गेण किञ्चित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्क्न्धो-
 द्बहनेन श्रान्तः सन् श्रवतां वह्नशीलानां निर्भराणां शोकारान् स्वाङ्गैः
 प्रस्पर्शं पुनश्चलितस्तथापि बज्रभारभारितो गन्धवाहो वायुस्तेन कारणेन
 मन्दगतिरासीत् ... (U).

261. रेवा जलि कृत सोच रति, रेवाया जले रत्याः सुरतक्रीडायाः
 शौचे कृत अतः प्रक्षालितकामलत एवेधन्मज्जनं कृत्वा (U).

262. In the first line I have adopted the reading of *BKM*
 (न परस पभूँके) which is undoubtedly the original and the only
 correct one. The reading परसपर भूँके of *JNPU* is unsatisfactory
 not only because it does not give a good sense, but also be-
 cause it is not compatible with the rule of the *venasagāḥ* which
 is almost unexceptionally observed throughout the poem. The
 Sanskrit commentary, which adopts the latter reading, explains :
 पुष्पवती लतानां परस्परमित्येकां मुक्तान्यां प्रत्यङ्गे ऽङ्ग आलिङ्गनं ददत्ताः
 प्रस्पर्शं प्रस्पर्शं (U).

264. अख भक्षम् (U). For the insertion of euphonic *r*
 after initial consonants, see *Notes on the Grammar of the Old*
Western Rājasthānī, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders : वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्रिभावेन द्वयोरपि पक्षयोः साम्यं मा-सद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो वहति दिवसे ऽपि सुखकारी राजावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms नि and नः, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति नरैः सरिषा वहन्ति, namely : “in the spring both (day and night) pass away equally (pleasant).”

267. ग्रहणां ग्रहणान्याभरणानि (U).

सरण, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि “a road, path, a line, etc.” But the commentators do not seem to understand it so : U for instance renders with सरणम्, and N with आसरति अलंघत है.

268. मैण (< Skt. मदन) is understood by the Dhūdhārī com-mentator as an apposition of रुक्मणि कन्त, i.e. of Kṛṣṇa : कामदेव की सी मूरति इसी जु श्रीकृष्णजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैण as an objective genitive con-nected with माषण, and translate the phrase : “the enjoyer of the pleasures of love.”

माणै माणयति भुनक्ति (U) ; भोगवद् (NP).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्द्वयोरपि परस्परं प्रीतिप्रस-रेण खेहाधिक्येनावसरेण लोकोक्त्यास्वर्येण नाद्याद्युपायेन पुना रुक्मिण्या हावैर्मुखमोटनकटाक्षभ्रूमङ्गलैर्भावैराभरणरचनादिभिः सर्वैरपि कर्त-भुतैर्हरिः कृष्णो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीडानि निजान्यङ्गानि गतानि स्वयमङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मोहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-

मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति ख्यातः (U).

272. सहचरि सहचरीभिः सखपत्नीभिः (U).

274. The first line in this stanza does not conform with the rule of the *venasagāri*, but the defect is compensated by the repetition of the letter क् four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation: एते सुष्टपदार्थाः, and closes his comment thereon with the remark: एते पदार्था द्वास्कायामवस्थिताः.

277. संसारसुप्रभुणा परमेश्वरेण गृहसंगृहमर्यादद्वारकां कुर्वता रचितवता एताः पञ्चापि ज्ञानस्य विद्वत्तायाश्चण्डाल्य इवास्पृश्या इव कृत्वा मुक्ता दूरीकृता अतो यच्च ज्ञानं तत्रैतासां दूरीभाव एव वरं ता आह मदिरापानं १ रीस इत्यसूया २ हिंसा जीववधो ३ निन्दामतिः परापवादजल्पनम् ४ एताश्चतस्रः पञ्चमी गालिर्विरुद्धशंसनम् (U).

278. चात्रण खण्डनं निर्वापणम् (U); खण्ड करिवड (P); हार मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीयइ (P).

282. साहणि साहणैर्गजाश्वर्यरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of B: कवि कहै है केईअके दोइ मनुख आप माहे वातां करै है कज्जं कै घरि

अनेक मङ्गलचार अनेक सुख अकेठा देखि अर कहै कै अ इतरा सुख
अकेठा लाधा कै सु कुण पुण्य कियौ थौ दूसरौ कहै कै जाणिजे जु वेलि
पढै कै तिहिं पुण्य ऊँता इतरा पदारथ पावै कै (B).

285. आधिभूतिकं स्यादाधिर्मानसीयथा श्लोकादितो जातम् १
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्माजितं तापत्रयं तथा
पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्रयं कफावातपित्तलक्षणं सर्वे
रोगा न भवन्ति ये पुरुषा नित्यं वल्लौ स्मरन्ति तेषां अश्वनीरोगतेति
भाष्यं श्रीभगवत्कृपातः (U).

286. रुक्मणि मङ्गल रुक्मिणीमङ्गलमर्याद्वल्लीसंज्ञिकां स्तुतिम् (U).
दुरदिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with
the rule of the *veṇasagārī*.

288. Of the two *थिया* in the last line, the former one is
understood by the commentary of N in the sense of an ablative
postposition, like *थी*, and connected with *भवसागरः*—*भवसागर*
थिया क० संसारसमुद्र थी ऊतरइ पार थिया क० पइलइ पार थया (N).

289. कौइ रे मन कलपसि क्लिपणा, रे मम मनस्वं क्लपणान्
वाञ्छितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily ex-
plained by the commentary of P: गङ्गा वेऊ कृष्ण ईस्वर नइ सेवइ
वेलि अके कृष्ण नइ सेवइ गङ्गा अतारू नइ बोलइ वेलि भगत नइ मुगध
नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल
सर्व संसार मतू मानइ कइ तउ पण गङ्गा अके पूर्वादिश [वहइ] वेलि
सर्व चिऊं दिस विसतरइ तिण कारणि गङ्गा वेलि बराबरि कदे न थाइ
गङ्गा थी वेलि अधिकी (P), but the interpretation here given of
the second line is hardly acceptable. I have adopted the read-
ing of BKM, and accordingly I would explain the line: हे भागी-

रथी हे गङ्गा ते ग्रब कछताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करो है ता के लियाँ या दुवाला कौ अर्थ मैँ नही लिख्यौ है (B).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नास्तीति वल्लीति तत्र भागवतोक्तलक्षणं सुवीजं वापितं मद्भ्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्धाञ्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता क्वायारूपं श्रुतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पङ्क्ति and खम्ब in st. 225.

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N : अहे कियुँ वेलि छइ किना पञ्चविध कं पाँच प्रकार ना आगम शास्त्र नउ रस निरगम कं नीकलवा वद्दिवा भणी प्रसिद्ध कं प्रगट अखिल कं अखण्ड परनाली कं प्रणालि छइ जेह कारणइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vēṇasagāī*.

295. मोती तणउ विसाहणउ व्यापार करताँ अक अक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निखइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोघिवा माहरउ मुखज भलउ परँ भला बुरा पण्डित चालिनी क्वाज सरीखा भला नही जे भणी माहरा वचन कण माँहि अवगुण नही (P).

297. अ मरम . The same phrase occurs again in st. 300.

सेज अन्तरिख, श्रय्यान्तरे सुखश्रयोपरि (U); सेज ऊपरि (NP).

298. पूरे इते इअ ओके. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इअ refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर (NPU).

300. ममाक्षराणां गुणस्येति मर्मेदं रहस्यं यतो ऽयं गुणो मुखमु-
खान्नवनवजनमुखाच्छतमात्रो ऽट्हीतो गिलित्वा पुनर्ग्रन्थग्रथनरीत्योद्गालितः
पञ्चान्निकाशितो ऽतो मद्धतो मद्धतां पूज्यानां प्रसादो भुक्तशेषो भक्ति-
परायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं मत्वा को ऽप्यधमो
मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये शङ्का न कार्येति बोद्धव्यम् (U).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञापितरेका
तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यध्या-
हारः (U): अे माहरी वीनती कथन मोख क° अवधारउ अङ्गीकार
करउ (N).

305. अथ [अ]चल क° पर्वत ७ अनइ गुण क° सल १ रज २ तम
३ अे त्रणि गुण ३ अङ्ग क° षटङ्ग ई ससि क° चन्द्रमा १ इणि संवति
वरसइ अेतलइ संवत १ ई३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).



GLOSSARY.¹

- अस्त्रिधात, f., "A wonderful feat", स्त्रातिराचर्यम्, आचर्यकारी वान, 133.
 अङ्गमाल (< Skt. अङ्गपालि, cfr. Hindi अङ्गवार), f., "An embrace",
 आलिङ्गन, 143, 169.
 अजु, a poetical amplification of जु (? see *Notes*), 233.
 अन्तरिक्ष (< Skt. अन्तरीक्ष), ind., "Behind, at a distance", 106:
 "Upon", 297.
 आन्धारी, f., "A blinder for elephants", गुहाब्धनविशेषाभरणम्,
 आँचिडौकण्ड, 90.
 अम्बहर, for अम्बर, m., "The sky", 14, 194.
 अम्ह, 1st pers. pron., oblique plur., 60.
 अम्हाँ, ditto., genitive-oblique plur., 31.
 अम्हीणौ, poss. adj., "Our", 69, 301.
 अलल, adj., "Much, many", 113.
 अवसर, m., "A theatrical performance", नाटारक्षः, 243.
 असम्भ (< असम्भव), adj., "Marvellous, incomparable", 39.
 आ, dem. pron., fem. sing., 51, 66, 123.
 आचाङ्गसिद्ध, adj., "A veteran, a warrior who has fought in many
 battles", जिसे बि तीन बार संग्राम कीषा बह किहौं हारद नही अहवा, 74.
 आडोहडि, ind., "Crosswise, transversely", निर्यक, तिरहड, 130.
 आङ्ग, m., "Cloudiness and darkness foreboding rain (?)", अन्ध-
 कार, वर्षणसमयं अधिरमयम्, 117.
 आपपर, ind., "One another, reciprocally", परस्पर, 77.
 आरात (Skt. आरात्), ind., "Near, in the neighbourhood", 66.
 आरि, f. (?), "N. of some kind of small bird", काचिचटिकाजातिविशेषः
 कोइक जाति चड़ी, 244.
 आलदौ, adj., "Ready, armed", सज्जीभूत, सनदबद, 113.
 आऊठणौ, v., "To turn back, shrink (from fear)", 165.
 इ, ind., emphatic, 39, 182; pleonastic, 32, 183.

¹ This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vacanikā Ratana Singhārī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dīngālā terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctive forms occurring in the poem. Dīngālā terms already explained in the Glossary to the *Vacanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

- इचे, dem. pron., plur. instrum. (cfr. ईचे), 298.
 इषि, dem. pron., sing. oblique, 56, 103. 156.
 इतरौ, dem. quantitative adj.; इतरै, loc. sing., "Then, in the
 meanwhile", 83.
 इतौ, dem. quantitative adj., "So much, so many"; इता, direct
 plur. m.. 32; इवे, instr.-loc. plur., 298.
 इम, dem. qualitative adv.. "Thus", 31. 51. 69. 70. 76. 103. 135.
 164. 181, 213. 282.
 इवडौ, dem. qualitative adj.. "Such"; इवडौ, 70; इवडा, 288.
 इसौ, dem. qualitative adj.. "Such"; इसी, 31: इचै, instrum. sing..
 68.
 इचाँ, dem. locative adv., "Here", 9.
 ई, ind.. emphatic (cfr. इ), 149, 160, 267.
 ईचे (cfr. इचे), dem. pron.. plur. instrum. m.. 237.
 उजाधर, m.. "A gallant warrior", रुंगामेधोर, 74.
 उदास, m.. "Splendour", प्रकाश, 22.
 उकसणौ, v., "To fight, to struggle", 121.
 उखधी, f.. "Grain, corn", धान्यानि, 207.
 उगलणौ, v. "To vomit", 264.
 उगलणौ, v.. "To vomit. to eject", 300.
 उल्लखणौ, v., "To lift up", 129.
 उजासद, for उजास, m.. "Light, brilliancy", 211.
 उल्लखणौ, v., "To run", 116.
 उफणणौ, v., "To swell up (in anger)", 34.
 उवड़णौ, v., "To begin to rain, to rain", 120.
 चे, dem. pron., m. sing., 264 (?), 297; f. sing., 13. 51 (?), 72. 133.
 279; n. sing.. 51, 135; m. plur., 144; चेहिज, obl. f.. em-
 phatic, 216; चेही, m. sing., emphatic, 1 (?); f., 189.
 चषि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235;
 instrum. sing. m., 283.
 चेम, dem. qualitative adv., "Thus", 56, 144, 145. 152.
 चेतलौ, dem. quantitative adj., "This much": चेतलौ, gen. plur..
 m.. 185, 186.
 चेरिसौ, dem. qualitative adj., "Such": चेरिसा, dir. plur. m.. 30
 चेवाही, m.. "A leader", चपेसरी, 74.
 चेद, dem. pron. adj., 18, 19.
 चेदवौ, dem. qualitative adj., "Such"; चेदवौ f., 15, 205. 207.
 चेऊ (see चेह), dem. pron. adj., dir. m., 180.

- बैठति, f., "The remnants or refuse of food. left after eating",
उचछि, अइठउ, 60.
- बोट (or बोटो ?), m. (?). "A raised platform erected in front of
a house (?); any raised spot", उच्चस्थान, ऊटली, 139, 155.
- बोलाँडणो (Skt. बोलाण्डयति), v., "To reject. refuse". 32.
- बो. dem. pron., m. sing.. 69. 71, 77. [121.
- बोभङ्गो, m., "An encounter. a clashing of swords". शस्त्रमोक्षविवाद,
कई (cfr. तई), indef. pron. adv.. "Ever, at some time", कदापि, 70.
- कटकबन्ध, m., "An arrayed army, an armed force". सेनासमुदाय, 74.
- कठठणो, v., "To prepare oneself (for a fight). to get ready". सज्ज
थावणो, 117.
- कदि, interr. temporal adv.. "When?", 149.
- करग, m., "The hand". 23, 102, 254.
- करल, m., "The hand. span", रुद्धि, 96.
- करि, ind.. A pleonastic particle used after instrumentals. 30, 64.
- करि, ind.. for किरि q.v.. 233.
- कलकलणो, v., "To glitter". 119.
- कवण, interr. pron. adj., m. sing., 283.
- कह (< Skt. कथा), f., "Voices of people. confused uproar of a
multitude". 48.
- कहकहाहट, m., "A prolonged echo of laughter", 179.
- कऊँ, indef. adv.. "Somewhere, in some part", 48, 84.
- काँद, interr. pron. n., 288, 289.
- काँठचि, f., "A line or mass of clouds". मेघघटा, 195.
- कालाचणि, f., "A dark mass of assembled clouds", 117.
- कि, ind.. interr. particle, 4; disjunctive "Or". 27, 41, 51, 84,
107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90,
96, 98, 113, 114, 125, 294; temporal "When. before (?)",
111.
- किचि, interr. pron., agentive sing., 61.
- किणै, ditto. 62.
- किन, ind., interr. disjunctive particle (cfr. कि), 41.
- किना, ditto, 51.
- किम, interr. adv. "How", 4, 150, 173.
- किरचि, f. (sic), "A ray of light", 162.
- किरि, ind., comparative particle "Like, as if". 2, 12, 16, 23, 24,
40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234,
236, 237, 242, 246.

किरोटी, m.. "A cock". 181.

किसी, interr. qualitative pron. "Which?". 5; किसी, f.. 31. 47. 63;
किसूँ, n.. "What?". 64. 211.

किहि, indef. pron.. obl. sing.. 102. 173. 265.

कुण, interr. pron., direct, 37. 295, 303. 304: oblique, 6.

कुचकबाण, m.. (?) "N. of some kind of fire-arm", दाह नी जखली बाँसे
बाँधी, 118.

केद, indef. pron., m.. plur.. 219.

केतलो, interr. quantitative adj. "How much or many"; केतला,
dir. plur. m.. 37.

केम, interr. adv. "How?". 7.

केवि, indef. pron., m. plur., 188.

केवी, m.. "An enemy", दुर्जन, 76.

को, interr. pron.. m. sing., 73. 78.

को, indef. pron.. m. sing., 168; न को "Nobody". 34. 255.

काँद, indef. pron., 32. 46. 112, 219, 283, 287.

कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षणसमयान्
प्राक् सरजोवायुशुभाधदर्शनमिति, 41, 195.

कौ, adjectival genitive postpos.:—कौ, f. obl. sing.. 92; का, m
dir. plur., 272; काँ, m. obl.-gen. plur., 124.

खन्ति, f., Impatience; खन्ति लागौ, adj. "Grown impatient". 68.

खम्भी, (for कुम्भी), f.. "The base of a pillar". 39.

गड़ड़णौ, v.. "To thunder". 120.

मरकाव, adj.. "Sunk, immersed in" मगन, 104.

मलिचागौ, (liter. "He who wears a string round his neck"), m.,
"A brahmin". विप्र, 44.

महमह, f., "Brilliancy, splendour (of lamps or stars)". महमहाड,
ज्योतिप्रकाश, ज्योति, 46.

महवरणौ, v.. "To become bold, proud, elated", 238.

मादरणौ, v.. "To sprout, bud, germinate", 228.

मादढणौ, v.. "To thrash", 127.

मुडलपण, m.. "Turbidness (of water)", 208.

मुड़ित, adj. (?). used in मद मुड़ित, "Streaming ichor from the
temples (said of an elephant in rut)", मद भरता, 105.

गैमहण, m. (?). "A battle of elephants". गय हखी त्याँ की महणि, 118.

गोधोख, m.. "A cow-house or station", गोकुल, 185.

घान, f., "A stratagem, opportunity, the right time for acting",
66.

घुण्णौ, v.. "To thunder". 40.

घेघूँचणौ, v.. "To unite oneself with another. to become one", 201

चकडोल, m. (?). "A vehicle with cushions for women", सुखासन.

नरवाहयान, 103.

चन्द्रवौ, m.. "An awning. canopy", उज्जोचः चन्द्रोदयः, चन्द्रयउ, 160.

चाचर, m.. "A field. battle-field". भूम्यङ्गण, रणभूमिका. 121.

चाचणौ, v.. "To destroy. defeat". खण्ड करिवउ. हार मनावणी. 278

चाहि, a conj. participial form from चाहणौ "to wish", used in the function of a postpos. meaning "towards". 106.

चुवणौ, v.. "To drop. fall in drops". छिटक छिटक पड़णौ, चोटितुम्. चरितुम्, 81.

चोटियाली, f.. "Having dishevelled hair". कुटितवेणीका. विरलकेशा. 121.

चौ, adjectival genitive postposition. m. sing.. 12. 37, 58, 67, 87.

133, 148. 173, 215; चौ, f.. 82. 148; चौ, loc.-instrum. m., 82.

हकोहौ, adj.. "Loose (?)", ढीलौ, शिथिल; or "Quick (?)", जनावलौ, 81.

छिउक, f.. "A drop", हाँटा, विडुषी, 125.

छिण्णौ, adj.. "Ephemeral" छणिक, 134.

जई (cfr. नई), rel. pron. adv.. "When". यदा, 62. 151. 172.

जन्, rel. loc. adv.. "Where", 45. 237.

जलबासा, (Skt. जलवालिका), f.. "Lightning". 196.

जसु, rel. pron.. gen. sing., 33. 272

जार्, for जाइ rel. pron.. m. plur.. 137

जाँ, rel. locative adv.. "Where". 50.

जाइ, rel. pron., sing. f. 169; plur. m. (or n.). 104. 304.

जासु (cfr. जसु), rel. pron.. gen. sing.. 135.

जि, ind., emphatic enclitic. 15. 79. 133. 173

जिका, compound rel. pron.. f. sing.. 29.

जिणि, rel. pron., obl. sing. m., 5. 214; f., 269; agentive sing. m.. 7.

जिम, rel. qualitative adv.. "As". 71. 104. 181. 208. 218. 221.

228, 255, 261, 282. 296; final "So that. in order to . .". 69

जिवडौ, rel. qualitative adj.. "Such". जिवडौ, f.. 9.

ज, rel. pron., m. sing., 7. 88. 215 (?). 216. f. sing.. 277; n. sing..

3; m. plur.. 41. 226 (?); explicative "That". 133. 134;

final "That", 6; conditional "If". 123.

कूसहरी (mod. भूसरी), f.. "A yoke". 89.

जेहि, rel. pron., agentive sing.. 2, 8; obl. sing.. 36. 37

- जेम, rel. qualitative adv. "In which way", 131, 207, 296.
 जेहड़ि (cfr. Hindi जेहर), f., "A female ornament of the feet".
 चरणाभरणविशेष 168.
 जेहवौ, rel. qualitative adj ; जेहवी, f., 26.
 जेहो, rel. comparative adv.. "Like . . .", 166, 170, 220.
 जां, for ज q.v.. f. sing. (?), 9.
 जोद, f., "A woman, female", 40.
 जौ, ind., conditional "If", 59, 298.
 आङ्गुर (Pkt. आङ्गुरो शुष्कतद्, Hem., *Deśī*?) m., "A dried-up tree, a tree without leaves", 191.
 आल (for आल), f., "A flame", 140.
 आँखाणौ, p p., "Withered". विलक्षीभूत, 140.
 आलरी, f., "A fringe" 144.
 उहान, m., "A small tribute payed to a sovereign (?)", खोंक खाहु-
 माचय, 253.
 डफ, f., "A kind of large flat drum". चङ्ग, 227.
 दलकावणौ, v "To shake", 241.
 दलणौ, v., "To break off and drop to the ground", 121.
 दील, f., "Delay", 45, 70
 डेरवणौ, v., "To loosen, make loose", 116.
 तई (cfr. कई जई), correl. temporal adv., "Then, at that time"
 तदा, तिवारद, 61, 62.
 तणू, for तणौ q.v.. 132.
 तणौ, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तथा, obl. sing. m., 97, 100; तणै, instrum. sing. m., 133, 160; loc. sing. m., 57, 59, 175, 224; तणौ, dir. sing. f., 3, 25, 79, 164, 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252; तथा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.
 तत्र, ind., tatsama, "There", 174, 244.
 तदि, correl. temporal adv. "Then" 80, 110, 123, 134, 187.
 तपन, m., "The sun", 190
 तरलौ, adj., "Broad, thick (?)", खूल, 242. [291.
 तनु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,
 तद, f., "Strength, firmness", शक्ति, 110.
 तौ, correl. pron., gen. plur., 279.
 ताद (cfr. आद), correl. pron., 11, 265 (?); n. sing., 13, 303; gen. sing., 12; n. plur., 4.

नाडक, m., "An ear-ring", कर्णकुण्डल, 89.

नाल, m., "Time (musical)"; तिणि नालि "At that time, that moment", तस्मिन् क्षणे, 177.

नासु (cfr. तसु), correl. pron., gen. sing., 52. 126. 272, 302.

नाहरौ, possess. adj., "Thy". 45.

निकरि (for अतिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.

निणि, correl. pron., obl. sing. m., 7, 57. 177. 192, 201, 267, 269 ; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168 ; instrum. sing. n. used in the function of a causal. "Therefore". 94, 212. 224, 259, 260.

नितरौ, correl. quantitative adj.: नितरै, loc. sing. used adverbially, "At that time", 44.

निम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

निषौ, correl. qualitative adj.: निषी, f. sing., 210 ; निषा, m. plur., 304.

निहाँ, correl. loc. adv., "There", 239, 253.

निदि, correl. pron., accus. sing. (?), 256.

नीवट उषट, a musical technical term, 244.

तुम्ह, 2nd pers. pron., obl. plur., 60.

तुम्हाँ, ditto., 61 ; accus. plur., 62.

तुम्हीसौ, possess. adj., "Your". 301.

तू, 2nd pers. pron., dir. sing., 4, 290 ; obl.-gen. sing., 303.

तूम्ह, 2nd pers. pron., gen. sing., 6, 58.

ते, correl. pron., dir. sing. m., 173. 290 ; f., 210 (?) ; dir. plur. m., 8.

तेणि, correl. pron., instrum. sing., 54 ; obl. sing., 122 ; loc. sing., 160.

तेम, correl. qualitative adv., "Thus", 302.

तेही (cfr. जेही), correl. comparative adv., 177.

तै, correl. pron., obl. sing., 66. 95, 103.

नो (for तु or तौ, cfr. जू, जौ), correl. ind., 78. 79, 278, 299 ; नोजि, ind., "Nevertheless (?)", 129.

नौ, correl. ind., conditional. "Then", 298 ; "Certainly (?)", 95.

दड़ड़, ind. onomat. expressive of the noise of falling water, 196.

दुरी, adj., "Hostile, harmful, painful", दुरीनि दुःखोपादकः, 65.

दूवौ, m., "Command. permission", 58, 80.

देगालौ, m., "Sight, the coming in sight", 116.

धड़कणौ, v., "To flash", 119.

धरहरणौ, v., "To pour (rain)", 195.

धसणौ, v., "To pass through", 168.

धारूजल, m., "A downpour of rain", 119.

धीर, f. (*sic*), "Firmness, courage, confidence", 70.

धुडीरव, m., "A dust-storm", वाउलि, वाउलि कोरण तेह नी रज, 193.

ध्रगध्रगी, f., "Throbbing, pulsation, palpitation of the heart, 176.

ध्रू, m., "The head, skull", 121: ध्रूमाला, f., "A garland of skulls", 107.

नह, m., "A water-fall (?)", पर्वतानां निर्भरप्रवाहशब्द, 196.

नहणौ, v., "To place". थापणौ, 62.

नासठरिम, m., "Avarice, parsimony, sparingness", 182.

निकुटी, m., "A mason, a stone-cutter", खूबधार, 110.

निगरभर, adj., "Full of . . .", 181; "Crowded, dense, crammed", 247.

निठ, for नीठि q.v., 163.

निहस, f., "Noise (of drums)", निर्घोष, 38.

निहसणौ, v., "To hang, swing", 98: "To rage, to be strong or violent", 197.

नीखर, adj., "Limpid, clear", निर्मल, 206.

नीठि, ind., "With difficulty", कथमपि, कष्ट, 220

नीरोवर, m., "The sea, ocean", 145.

नेचौ, (for नेतरौ), m., "Churning-rope", 62.

नै, accus.-dat. postpos., "To", 69.

नैरणौ, v., "To enjoy, find pleasure in", सुख अनुभवणौ, 191.

पकवान, m. (?), "Cooked food", 230.

पङ्कुरण, m., "A garment", पङ्कुरण वस्त्रम्, 220.

परठणौ, v., "To put, place", 40. 154; "To shoot (an arrow)", 109.

परवरणौ, v., "To spread about (intr.), to go everywhere", विस-
तरणौ, 253.

परि, instrum. used as a postpos., "Like, after the manner of",
14 25. 42. 174. 216, 221: जेणि परि, 235; जेहवी परि, 15: नवी
परि, 20. 126. 192.

पहल, dem. adj. (?), "That, yonder", 203.

पांतरणौ, v., "To aberrate, become imbecile", 32. 33.

पारस, adv., "All around, on all sides" परितः, चउ पखेर, 107.

पुणणौ, v., "To say, talk", 77.

पुणि, ind. copulative. 1

प्रखलित (cfr. Skt. प्रचलित), p.p., "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards", (with verbs of speaking to, addressing, etc.), 31, 283; comparative, "Than", 9, 190, 295; distributive, 39.

प्रारथित (Skt. प्रार्थित), p.p., "Revived", दत्तदुखोपाय, 174.

प्रासणौ, v., "To eat up", 59.

प्रोद्धणौ, v., "To tie, bind, clasp", 93.

फरहरणौ, v., "To break loose, to get loose (said of the wind)", 217.

फहरावणौ, v., "To cause to fly or flutter", 250.

बाभणौ (Ap. बभण्ड < Skt. बध्यते), v. pass "To be bound", 38.

बापकारणौ, v., "To stimulate, rouse, excite to fight, praise", पचारणौ, ऊँकार करणौ, 123.

बारिगह, f., "A tent, canopy", तम्बू, पटकुटी, 90.

बीरज, for बीज, "The second day of the moon", 14.

बेपुड़ी, for बेवड़ी, adj. f., "Double, twofold", 117.

बेलख, m. (?), "The shaft of an arrow", पुष्पस्थानम्, जिहँ शर थापो खाँचीयइ ते बेलख, 131.

बेली, m., "A companion, mate, helper", 123.

भालियल, m., "The forehead", ललाट, 88.

भोरि, f., "Help, succour", 216.

भुरदणौ, v., "To subdue, restrain, curb, coerce", 254.

मखतूल, m. (?), "A black ribbon or string", मकतूलगुण खामपइद-वरक, 81

मज्जात, m. (?), "Marrow, pith, core (of a fruit)", मज्जा, मींजी, 234.

मधि, loc. postpos., "In, in the middle, inside", 28.

मनरखी, adj. f., "Capricious, independent", मनमानी, मनोरत्नका, बन्दोवर्तिनी, 179.

महण, m., "The sea, ocean", 118.

महन्ति (cfr. Guj. माहिती), f., "Information, news", 72.

महर, m., "A milkman, herdsman", गूजर, 114.

महिघारी, f. from the preceding, "Milkmaid", गूजरी, 114

महुवरि, f., "A kind of flute, a snake-charmer's flute", चोक तूँबी वाजिच, 227.

माणग, m., "Enjoyer", भोक्त, भोगवणहार, 268.

माणणौ, v., "To enjoy", माणयति भुनक्ति, भोगवद, 268.

मारकू, m., "A robber", 116.

- मावीच, m. plur., "The parents. father and mother". 34.
 माहरौ, possess. adj., "My", 45, 303.
 मोँटणौ, v., "To open the eyes (on awaking)". 216. [62.
 मूँ, 1st pers. pron., gen. sing., 103, 296, 300, 302; accus. sing.,
 मूक, 1st pers. pron., gen. sing., 295, 297, 298; accus. sing., 59.
 मेदि, f., "A thrashing-stake, the stake round which the thrashing
 is made with a couple of bullocks", 127.
 मंलगर, m., "A spectator", कौतुकप्रेक्षक, 243.
 मैँ, 1st pers. pron., agentive sing., 2, 302, 304.
 मो, 1st pers. pron., gen. sing., 301.
 रई, f., "A churning staff, bran", 62, 185.
 रटणौ, v., "To weep. whine", रोदितुम्, 231.
 रलतलणौ, v., "To flow in abundance". 122.
 रहरह, ind. onomat., "?", 46.
 रासि (Skt. रश्मि), f., "A rein". 89.
 रिषाई, m., "A money-lender. creditor", लहविषायन, 220.
 रोरी, ind. (?). "Loudly?", बाढखरेण, 227.
 रस, see रुखि, 42.
 रुखि, instrum., used in the function of a postpos., "Like, after
 the manner of . . .", 22, 26, 205.
 रेसि, f. (?), "Wish, desire", वाञ्छा, इच्छा; often used as a post-
 position, "In order to, with the object, or for the purpose
 of . . .", 141.
 रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; रे loc. plur.,
 20; रा, dir. plur. m., 23.
 लगि, loc. postpos., "Up to, till". 108, 123, 296.
 लगै, ditto, "To", 56; "As far as", 103.
 लगौ, ditto, 44.
 लङ्गर, m., "A chain or shackle for elephants", 167.
 लवली, f., "A creeper", 191.
 लमस, m., "Flexuous gait, graceful movements of the body in
 walking"; लङ्ग मोड़ण, 109.
 लसणौ, v., "To shine, appear beautiful or conspicuous". 197.
 लहरोरव, m., "The sea, ocean", 141.
 लाग, adj., "Worthy, suitable", योग्य, 104.
 लारोवरि, ind., "In a row", लारोवरीति अखिबन्धेन, 114.
 ल्हसि, f., "A stable (of horses)", लसिरिति मन्दुरा, छोटकशांला, पाइगह,
 241.

- वडफरि, f., "A shield", डेठक, 129.
- वणतौ, adj., "Beautiful, comely", रुड़उ, चार, 98.
- वन्दरवाल (Skt.* वानरमाला), f., "Some kind of floral ornamentation. wherewith the house in which a male child was born, was decorated, 233.
- वरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
- वाउचौ, m., "A prattler", वाचाल, 4.
- वाउलौ, adj., "Mad, crazy", 4.
- वाकारणौ, v., "To stimulate, excite". सरोधं प्रेरितुम्, 131.
- वांकिया, plur., see Notes, 89.
- वागणौ, v., "To speak, talk". 130.
- वारणौ, for उवारणौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- वारालु, m., "A lotus", वारिज, 177.
- वावरणौ, v., "To handle, wave (a sword)", तरवार वाहणौ, 138.
- वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; वाहरि करणौ, v., "To rescue, recover (stolen property)", वाहरिं कतुंम्, 64, 112.
- वाहर, m., "A rescuer (of stolen property)", 116.
- विलकुसणौ, v., "To become flushed in the face (from anger, etc.)". 131.
- विसादण, m., "Commerce, trade", विसादणउ, व्यापार, व्यवसाय, 295.
- विदि, for वदि, remote dem. pron., fem. sing., 169.
- बीर, m., "A brother", 44, 75, 130.
- बीरहक, f., "A boast, a challenge", बीराणां सुभयानां हकाः सखबल-
वताया वादस्त्रेण प्रकाशनम्, 118.
- वेड़णौ, v., "To mow, cut", 126.
- वेलाहरण, m., "The sea, ocean", 63.
- वेह, m. (?), "An auspicious vessel used on festive occasions".
मङ्गलकलह, 153.
- सङ्गार, m., "Harrowing, destruction"; सङ्गार फेरणौ, v., "To carry destruction", 127.
- सङ्गोवणौ, v., "To place", 101.
- सधर, adj., "Firm, stout, compact", 25, 239.
- सनस, f., "Concern, anxiety, consideration", लख्खा, 133.
- समरवै, m., "Lightning". बीजली, विद्युता, 119.
- समा, postpos. (?), occurring in the phrase: दस मास समा "for quite ten months", 229.

समुद्देशी, v., "To prepare one's self to fight, to go against the enemy", सज्जीयावणै, 117.

सम्प्रति, ind. used as a subst., "Reality (as opposed to सप्न "a dream")", प्रत्यक्ष, 51.

सरि, (for सरिस ?), adj., or postpos. (?), "Like. equal to", 34.

सरिस, postpos., "With, together with", 32, 150, 201.

ससत, adj., "Unstable, oscillating (?)", ससत इतसतसलददस, 98.

सा, (< साड < Skt. स्वादु), m., "Taste, enjoyment", स्वाद, 178.

साजजम, adj., "Eager, full of zeal, passion, or excitement". सोसम, 141.

सात्रि, f., "Desire", 183.

सारङ्ग, m., "A bow", धनुष, 67.

साहण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", साहण गजाचरथरूप, हाथी घोड़ा रथ आदि, 282.

साङ्गलि, f. (?), "A cry for help, invocation, call", कूकरव, पुकार, बूँ, 113.

साहौ, m., "An astrological moment", 151.

सिरहर (< सिहर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.

सिरौ, m., "An ear of corn", सरदौ, 125, 126.

सिल्लाड, m. (?), "The flash of the lightning", विस्फुरणम्, 119.

सिल्लोसुख, m., "An arrow", बाण, 67.

सिहर, (cfr. Skt. सदिर, a mountain, L.), m., "A cloud", सहर, चान, 119.

सु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सु आ, 51; सु सही, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.

सुगह, adj., "Thrashed, ground, pounded", 127.

सूं, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.

सुणहर, m., "A sleeping-room", शयनगृह, 158.

सूंघौ, m., "Scent, fragrance". सुगन्ध, 166.

सुहव, f., "A wife whose husband is living", सधवल्ली, 217.

सोह, emphatic form of सु, q.v., 40.

सोजि, ditto, 133.

दथनालि, f., "A match-lock", 118.

हरि, f., "Desire, wish", इच्छा, 29, 77.

हरिहस, m., "The sun", 27.

दल, ind., "Quickly, at once (?)", 123.

हवाई, f., "A kind of gun", 118.

हिलवलणौ, v., "To be scattered all around, to swarm", 105.

ऊबणौ, v., "To blow, go off, explode". ऊविरितुच्छलनम्, 118.

ऊलरावणौ, v., "To rock (a baby) in the arms", 238.

हूँ, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.

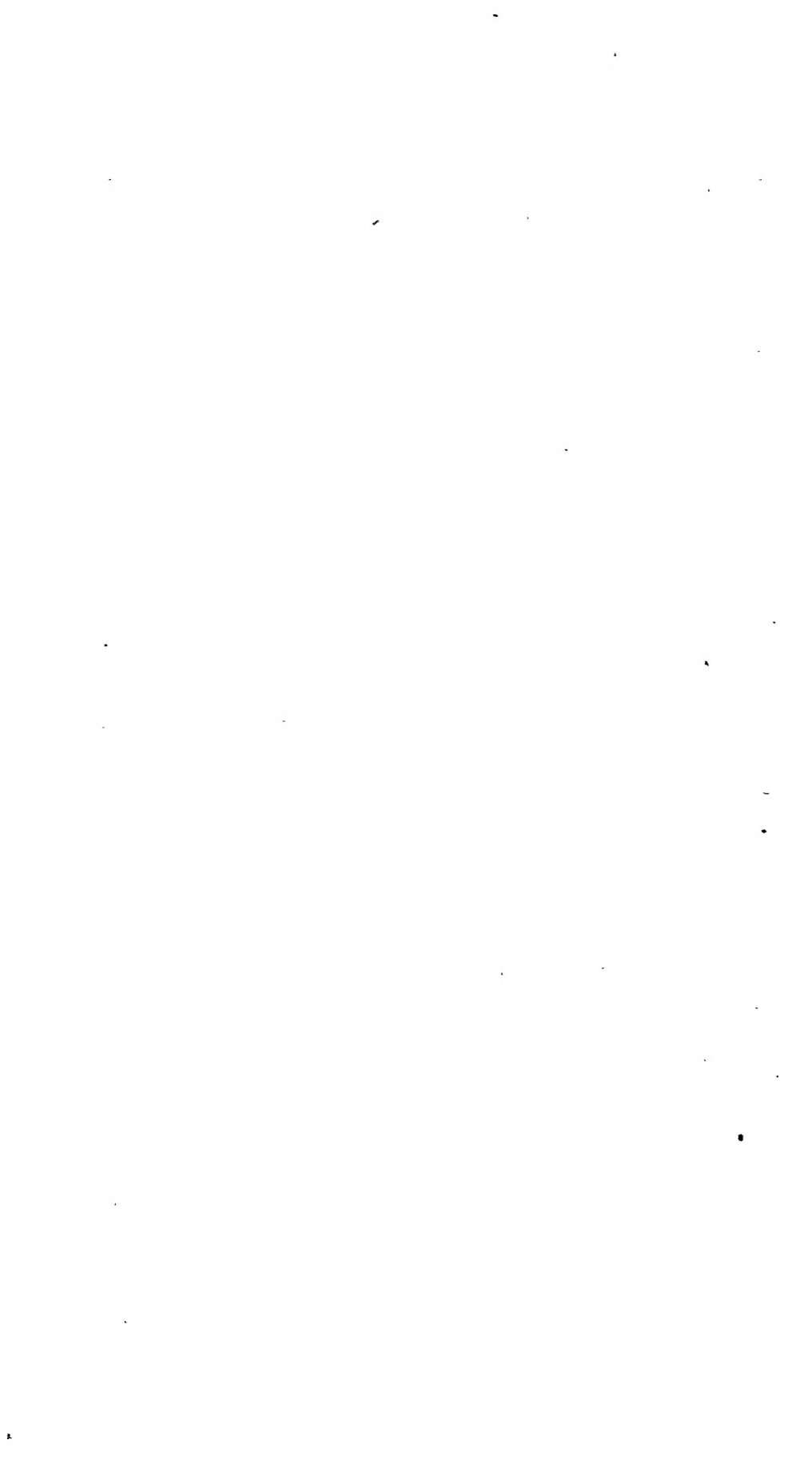
हूँ, ablative postpos. (cfr. सँ), "From", 61, 122.

हून, ablative postpos., "From", 259.

हूँतो, adjectival ablative postpos.; हूँती, f. sing., 63, 91; ऊँता, m.. plur., 45, 56, 72.

हेका ... हेका, adv., "On the one side . . . on the other side here . . . there", 48.





5

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